WORLD DOMINION

and

THE WORLD TO-DAY

THE ARMY
IN THE SLUMS

RUSSIA:
LITTLE KNOWN FACTS

CAN JAPAN MAKE
A NEW START?

INDIA: A CHALLENGE

DRUGS, DEVILS
AND DOCTORS

RELIGIOUS LIBERTY

FRANCE: AN
OECUMENICAL
CONGRESS

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"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9 : 10

World Dominion and The World To-day

An International Review of Christian Progress

This Journal has a Five-Point Policy

WORLD SURVEY. To study and assess the religious situation throughout the world.

EVANGELISM. To create and stimulate interest in evangelism ; to support evangelistic efforts, and as far as possible, to meet strategic opportunities which survey reveals.

WITNESS. To place fresh emphasis upon Christian witness by life and lip, as the primary duty of every Christian, and the most effective means of winning others to the Christian way of life.

INDIGENOUS PRINCIPLES. To follow up evangelism in non-Christian lands by encouraging the formation of Indigenous Churches.

CO-OPERATION. To urge the necessity of co-operation in the vast task of world evangelization.

* * *

In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life

* * *

Three supreme loyalties are accepted and advocated:

(1) To the Lord Jesus Christ and the centrality of His Cross.
(2) To the Bible as the final authority in Faith and Practice.
(3) To the Lord's command to World-Wide Witness.

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Dr. THOMAS COCHRANE

(On his eightieth birthday)

Time and again, in earth's long, troubled story,
Men rose who did ambitiously aspire,
Through battle-fields tempestuous and gory,
And all the ruthless might of blood and fire,
For their own selves to win an earthly glory,
Gather the nations in one vast Empire—
Greek Alexander, Mongol Jenghis Khan,
Caesar, Napoleon, or proud Charlemagne.

Here is a man with vision wide as theirs,
Who daily dreams of victories wider far ;
The whole round earth the realm he dares
To map for conquest in a world-wide war—
The cultured land that name for learning bears,
The demon-haunted swamps of Calabar :
Yet for himself seeks not men's homage or opinion ;
'Tis for his Lord he covets World Dominion.

No trust has he in power that men extol,
Who their own skill and wisdom proudly vaunt.
He sends the spirit's wireless round the whole
Wide world, to touch each spot where human want
Cries out for succour or the darkened soul
Cries for the light that only God can grant,
Then, soaring up to Him who dwelleth there,
Bind earth to heaven with cords of love and prayer.

G. C.

*

My colleague was opposed to the inclusion of this delightful poem by Dr. George Carstairs ; but I knew that his many friends throughout the world would find pleasure in reading this unique tribute to a great and good man.

T. W. R.

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXV. No. 1 **January-February, 1947**

¶ *Some glimpses of the work carried on at Salvation Army "Slum Posts." The same type of work goes on in many countries.*

The Army in the Slums

Madge Unsworth

"SLUM"—hatefully expressive word!

However wretched the neighbourhood in which the underprivileged live, to call it a slum is to offend them deeply: hence General Orsborn's recent remark about changing the title of the Army's Department—"We want less of the 'slum' and more of the 'goodwill.'" Out of their context the words would be meaningless, for wishing will not abolish the slum; nor can the goodwill of any voluntary body, however practically and continuously expressed—and the Salvation Army's work has never ceased since the first young women of the "Cellar, Gutter and Garret" Brigade marched out with brooms and buckets over sixty years ago.

To realize that what one does—whether in relief of hunger, assuagement of misery, even in lasting improvement—is but as a "drop in the ocean" might be a psychological hindrance to these 110 women officers—the department is also managed by a woman officer—if they ever had time to think about such things!

Consider, however, a mere list of some of the duties carried on at the Posts (twenty-one are "converted" public houses) in Great Britain's larger cities. The slum officer lives and moves and has her being among her people. Her simple message, "Christ the answer to your every need,"* is heard in the Post's tiny hall in two Sunday meetings for grown-ups, in morning and afternoon Sunday school and meetings for children, and in the Home League women's week-day gathering. The message is also "acted out" in old people's clubs, men's and women's clubs, and youth clubs held at the Post on various evenings; in helping the distressed, sometimes at the call of a neighbour or the suggestion of a local authority, just as often through the officer's own discovery of need; in tending the neglected sick, in laying out the dead (and more often than not conducting the funeral); in cleaning up old folk's rooms; in taking the whole care of small children left temporarily without that of their parents; in shopping

*From a popular chorus.

and drawing pensions for the very aged (a most appreciated service these days); in arranging treats and taking children to self-run holiday camps.

CAN all this work still be necessary, someone may query with the State's immense new social services in mind? The reader will judge for himself, as we give some recent glimpses of different Posts.

If, when in Glasgow, one decides to call at the Bridgeton Goodwill Post, the way lies through long streets of tall, gaunt, stone tenements and upstairs to a third-floor flat in one of these. Conditions of overcrowding are thrust upon one from every doorway and window. Large families are being reared in two rooms, even one room—and in the streets. Gardens or open spaces seem unknown.

So in the summer the Goodwill Major here decided to take twenty of the children to an Army Holiday Home for a week. Apart from the physical benefits of fresh air, change and good food, she felt she was "giving them some notion of what living in a decently appointed house is like," with these young citizens' possibilities in mind. "What did you like best about Alloa?" she asked on their return. The unanimous reply was, "The lovely bathrooms!" One child added, "Fancy coming back to these dirty outside lavatories!" Another's expression was against "getting chips in a saucer for your supper," showing that the effect of orderly meals had not been lost. The children's wistful dwelling on the amenities of life was, indeed, pathetic. One had some hope for a raised standard in the future "home of their own"; little "discussions" held by these officers in the Youth Club were revelations of the young modern's ambition in that direction.

Sunday school, held in two relays to accommodate the two hundred attenders at this Post, shows that the attractiveness of Goodwill Youth Clubs is not evanescent. A London Post has a Sunday school of about a hundred boys and girls; eighty of these came first to the Club. Quite a number have decided for Christ and are now Salvation Army "Junior Soldiers."

Arts and crafts classes, gymnastics, "drills and dramatics" also help to inculcate new ideas. The classes are generally instructed by voluntary helpers in the Goodwill League, 1,300 men and women (under the Presidency of Mr. Hugh Redwood), who devote spare time to helping the Posts.

Bribery and corruption almost, we were told laughingly, have to be used to get some of the girl "tomboys" to sit and sew; but they take high pride later in their own creations. "I wonder who taught the maker of this?" was asked about a particularly fine piece of needlework in the Goodwill Arts and Crafts Exhibition last year. "I did," claimed a smiling officer. She is practical, energetic and hardworking, scarcely, however, the kind of person one connects with embroidery, so the next question was, "And who taught you?" "*My* Captain," she replied with a smile; "I was once a very naughty girl attending a Slum Post!"

At the Borough Post (South London) "the children," said the

Captain, " are so interested in the leather work that they would like to come every night, instead of twice a week." Another reason was not far to seek ; the Captain spoke of mothers spending their evenings in the public houses who like to know the children are " with the Army."

The officer at the adjacent Nine Elms Post tells, however, of young drinking parents whose little ones are regularly left alone in " the flats," to put themselves to bed. The Goodwill flat is on the ground floor. This officer stepped out into the paved yard at dusk one chilly evening, to tidy up litter after a neighbour's party. Her broom moved a piece of old oil-cloth protruding from an alcove in the wall—and there, uncovered, lay a small boy of eight, fast asleep. Nobody had been home when he came in from play, the flat was locked, so the little fellow had dragged the oil-cloth over him and settled down. Convivial evenings spent out of their homes by both parents are hailed as an advance by some social students who do not see the children's side of the picture.

At the Goodwill Approved Home and Farm in the Rhondda Valley, a married officer couple have long experience in helping boy delinquents and others in need of care and training and the Adjutant writes :—

> " From time to time expressions of affection escape the lips even of those lads who like to give the impression that they are ' tough.' Their letters after leaving us tell of remembered kindnesses ; a cross or two may appear at the end ! All go to prove why a great number of delinquent youths are as they are ; had they felt that someone really cared for them, they probably would not have let that someone down. We feel that only a return to religion can bring back a state of family life attractive enough to make such young people feel there is ' no place like home.' When these lads speak of ' home ' I find they mean little more than their own district, with its sundry attractions, not a house filled with cheerfulness and comfort."

THE education committee which in 1945 directed two boys to a lonely Shropshire farm, with deplorable consequences, did not so err with the boys' elder brother, aged fifteen ; for they committed him to this Goodwill Approved Home. In its atmosphere he has done particularly well at work on the land. He is truly converted and a candidate for Salvation Army officership.

Two officers seen at Dundee were living in a small first-floor flat, having their Goodwill meeting-room on the first floor in the next " close." " With a fried fish shop on one side and a butcher's on the other, you can imagine the smells sometimes," they said laughingly, but where was the time to think about that ! One has often remarked the childlike sparkle and beam on Goodwill officers' faces as they described a certain " fairy godmother " act, prefaced by the mundane words," We cleaned him up." The waving of a wand has, however, to be supplanted by very hard slog with scrubbing brush and broom.

The Major was telling about Sandy, aged seventy-five, whom she had found living alone in two rooms in a dire state. She rang up the doctor, and when he had been, prepared the patient for some

weeks in the infirmary. With complete trust the old man handed over to her, before departing, his keys, money for rent and insurance —all his affairs.

His sick room had ashes piled high above the fireplace ; these had to be carried down two flights into an adjacent yard. The officers swept and scrubbed, whitewashed the ceiling, painted the fireplace, washed the curtains and rubbed up the windows. Not a word of all this was breathed on their visits to Sandy in the infirmary. When he came home to the transformed place, to see the fire burning, the cloth laid and his tea prepared, the tears just dropped down.

THE Assistance Board man brings the Major many of his special problems, having first seen such work done from London Goodwill Centres. The new impetus which this " cleaning up " gives to old folk has been proved time and again. There is an " emergency flat " at Hoxton Goodwill Centre (North London) which proves its value often when the Assistance Board call on the Goodwill officers—as when they came to confess that " Mrs. Black " was beyond them. Empty bottles, tins, cartons, had been pushed underneath her bed " to capacity " ; there the old lady of eighty-three lay, starving and inert. In this state Goodwill officers are continually finding lonely old people who have, as it were, given up the fight. With no interests, very little money, no relative to bother about them, why bother about themselves ?

The men were prepared to clean out and distemper the room, if Mrs. Black would go away for a few days ; but she had said she wouldn't—where could she go, anyway ? The Goodwill officers persuaded her to come next day to their emergency flat. Mrs. Black began to hope ; she brought a parcel of clean clothes with her. As the officers helped her to bathe, and cut her matted hair away, the poor old soul murmured, " You won't think too badly of me, will you ? " The misery had all begun, they gathered, when her husband, after working in the same job forty years, was suddenly " sacked," the shock bringing on his last illness. Afterward, though assistance was granted her, Mrs. Black had felt that there was nothing for which to live.

The men took away from her room a hundred mouldy milk bottles and a cart-load and a half of rubbish. They did all they had promised ; more—for they supplied new pots, brushes and brooms and a woman was sent in twice a week to clean. With this help, and the Goodwill Old Folks' Club to keep up her spirits, Mrs. Black took an amazing new hold on life and respectability.

" We used to take babies into our Centre, while the mothers were in hospital," reminisced an officer concerning her work in Belfast. " We had one, from ten days old, with us for four months." The baby's sister, aged fifteen, had her long, long thoughts about this. She talked of them to her chum. One dinner hour they walked from their factory to the Centre and the baby's sister told the officer simply that she and her friend wanted to be " like you." Taking them into

the little empty hall, the officer prayed with the girls before they returned to work.

IN a world that has been complicated enough for everyone during the past six years, the added difficulties of those deprived of any of their faculties may be imagined. The officers in a Northern Centre found at their door a blind mother, led by her ten-year-old son. Very upset and distressed, the sightless woman told how she was involved with money-lenders ; she had now not a penny to buy food for her husband (also blind), herself and her two boys. Food for a week was provided, also some common-sense counsel about money-lenders. The woman's thin worn coat replaced by a warm one, she went home radiant. Later she brought to the Centre four ounces of tea, saying, " Please accept it for the children's party "—her way of trying to " pay back."

Standing in a queue for her rations, a London officer says she felt impelled to turn to the woman behind her ; and then saw she was trying to " speak " to her by the signs of the deaf and dumb. She accompanied the woman to her home, and found the husband, also deaf and dumb, very ill ; she was able to get him a doctor and take him to hospital.

The wife's hope of help had come in the sight of the Army bonnet. Perhaps she had " heard " —for these afflicted ones pass on the news, they have the clan instincts—of the officers at Bethnal Green Post who, besides their other duties, for years have devoted themselves to the deaf and dumb. They hold special meetings with them, using the sign language, and they take them for outings ; it makes the greatest difference in isolated lives.

During the war, these officers' services as " translators "—work possible only to the most proficient in sign language—were called for again and again by evacuation officials, to explain to deaf-mute parents the conditions under which their children were being sent away.

ONE of the afflicted women attending the Post had ulcerated legs and a growth in her neck; at last she consented to go to hospital if the Captain would accompany her. The doctor made some enquiries, the Captain translating, then asked her if she would mind bringing the patient again next day, when the medical students would be there. " We can do the examination," he said, " but not without you." Picture her deft fingers translating students' questions and patient's answers. Often she has been called to the hospital by doctors with deaf-mute patients.

This girl Captain learnt the language by taking her song-book or Bible to the people, pointing to a line or passage and getting them to do the actions word by word ; within six months she could easily conduct a meeting with them.

The deaf and dumb living in distant districts come to the Bethnal Green Post, pathetically eager for the social joy in gathering together. But for twelve months the Captain held her Sunday meetings (songs, prayers, address, all in the sign language) and no one came forward in the Army way as a sign of decision to serve Christ ; this was, to her, a heart-break. At last she had the

joy of seeing a woman kneeling at the mercy seat. The following Sunday, as the Captain's quick-moving hands were spelling out a Bible passage, the door opened and a big man strode in. At sight of him the silent little congregation broke into a storm of clapping, even stamping (they could not hear the noise). For all knew this man; he was the husband of the woman who had been converted the Sunday before; he also was a deaf mute and a great drunkard. He sat down quietly. Two weeks later he appeared again, and at the end of the meeting, on a woman rising and saying in signs to the congregation, "I wonder if there is anyone else who will kneel here (indicating the penitent-form) if I do," he got up and replied, "I will." Several years have passed and he has not turned from the new life begun that evening.

This man lived in a hovel. For years his wife had to get what money she could from his pockets while he lay in drunken sleep. The eldest children (all ten offspring of this deaf and dumb couple can hear and speak) had left home because of their father.

Feeble-minded? Not at all. At the beginning of the war he was sent for by the Croydon firm of aeroplane makers with whom he had worked in the first great war as their leading expert on one small but important part of a plane's mechanism. They now made him foreman. Old workmates, meeting him again, were astounded when he refused to drink, saying, "No thanks, I belong to the Salvation Army now." (He "speaks" partially, in a toneless broken way; he cannot hear a sound.) The policemen who had to help him home every week are the most pleased of all. He has moved into an eight-roomed house, which he is still furnishing and beautifying for a very happy family.

What must I do to be Saved?

THE Editor of the *Watchman Examiner* urges that the Protestant witness is in need of revival and that the evangelical faith needs to be unfolded in positive and dogmatic terms.

Many years ago, Dr. P. T. Forsyth urged his younger brethren to devote themselves to positive preaching. He pleaded with them to be dogmatic. Perhaps that is where evangelicalism has broken down during the last quarter of a century. We have not made it clear what a man has to do to be saved from his sins and to enter upon an experience of peace with God. Even some earnest evangelists, while making effective use of an emotional appeal, do not always state clearly what is involved in an acceptance of the Gospel of Christ.

The Editor of the *Watchman Examiner* is careful to distinguish between the doctrinaire and the popular expositor. He thinks, and we agree with him, that the great need of the hour is for men who speak the language of the common people, and who are able to make plain to ordinary folk exactly what it means to receive Christ and to enter upon the reality of Christian experience. None can excel the Salvation Army in its method of approach and the clarity and simplicity of its message.

¶ *Over the Kremlin there shine two highly significant symbols . . . the red stars and the golden crosses : the red stars are illuminated, but the golden crosses are left to shine by their own light.*

Russia: Little Known Facts

W. A. Oyler-Waterhouse

I AM assuming that what people want to know about religion in the U.S.S.R. is : "Is it really free, or are there restrictions?" "How are its ministers maintained and expenses met?" "Has the State any veto in religious affairs?" "What effect has the philosophy of Karl Marx had on religious life?" and so on.

What I propose to do, therefore, is to introduce you to the people and the places where our investigations were made and tell you the things we heard and saw. But I must first sketch in a little of the background of the picture, without which it cannot be understood.

Russians first became Christians by order of the Grand Duke Vladimir in A.D. 988 : "Whosoever he be who will not come to the river to-morrow to be baptized, be he rich or poor, will fall into disgrace with me." From a Prince who held life and death powers over his subjects that was an ultimatum. So Christianity came to Russia, and it is not to be wondered at, therefore, that there never has been much interest there in Christian theology and philosophy. The main duty of the priest was, and is, to see that the rites and ceremonies are carried out strictly with the Greek tradition of the Church at Constantinople, that the music is kept at a high standard, and that the authority of the Church is respected—and, in the old days, to see that her dues and rents were collected.

In 1721, Peter the Great brought the Church completely under his control and from then onward its personnel became, with certain noble and shining exceptions, the chief agents of the Tzarist tyranny.

When its vast estates and enormous bank deposits were confiscated under the Revolutionary Decrees of 23rd January, 1918, the Church supported the White invading armies led by the old Tzarist Generals and many hundreds of priests were killed in the civil war or shot for treason.

During the great famine of 1921, when the Church was called upon to hand over certain of its treasures in precious stones and metals for the purpose of buying food for the starving multitudes, it ordered the maximum resistance, resulting in over 1,000 risings against the Government which involved a great shedding of blood.

The one bright spot in this dark struggle between Church and State was the Emancipation group —founded by a group of clergy in St. Petersburg in 1905 and working for a democratic system of Church government and a cessation of the oppression of the poverty-stricken peasants by the Church. It called itself the "Living Church," and as the revolution developed the Living Church increased while the Orthodox Church declined. It was headed by Krasnitsky and Vedensky who later became its Metropolitan. To-day, however, the Orthodox Church is in complete control and Vedensky is isolated

in his own Church in Moscow. When we were there, we tried to see the old man, but he was in hospital, very ill and blind, and he felt he could not stand the strain of talking about the old struggles to create a democratic "Living Church" in Russia. The Orthodox Church to-day is very popular and its Churches are crowded, but whether it will ever become truly democratic is an open question.

AND now a word about the position in the other Churches in the U.S.S.R. The same decrees of January, 1918, which created such fierce opposition in the Orthodox Church, were welcomed by the other Churches because up to that time they had been persecuted by the Tzars. They included the Old Believers, who left the Orthodox Church on questions of ancient ritual; the Baptists, the Armenian Church and the Roman Catholics. Their members were banished, imprisoned, scourged, lynched, forbidden to marry in their churches or to hold meetings. Their history under the Tzars is one long story of expulsion, repression and persecution from the time of Peter the Great onwards, but under the Soviet decrees of 1918 they were granted religious freedom and began to thrive. Indeed it was the case that many people endeavoured to attain Baptist membership in order to avoid conscription on religious grounds, and in other sects the rich evangelical farmers opposed the Government's policy of collective farms; but more serious than either of these was the discovery that officers of the Tzar's imperial army were using the organization of certain religious sects for counter-revolutionary agitation—indeed, in the Roman Catholic Church, priests were caught who were travelling as spies between Moscow and the Baltic States. These dissenting bodies numbered about fifteen million and the Soviet issued a set of decrees designed to make it difficult for enemy agents to use them for their own purposes. The measures restricted the movements of clergy and the method of electing Church executives, and prohibited all religious meetings apart from public services. Preaching, however, was still allowed and always has been.

We had an interview with the Chairman of the Council for Religious Affairs in the Leningrad Region and asked questions about the position to-day—which showed a great change from 1929. We were told that the Department never interfered with the internal affairs of the Church, and that basic principle we found applied all over the Soviet Union. "Have you any voice in the nomination or replacement of clergy?" was our next question. "None at all," we were told. "The clergy are nominated by the Archbishops' Committee." After appointment, their names and offices are registered in this Department. Our next question concerned the right of State veto on any Church decisions. Again we were told that there is no such veto, but if any such decisions conflicted with the law they would be dealt with accordingly. Our next question, put in a tactful and polite way, was in effect: "Well, where do you come in? What's your job?" And then Mr. Koushnairev really expanded. Every day, he said, he had many

visitors. Both church people and clergymen came to him with all sorts of needs and difficulties and his job was to help them. He described himself as their defender, and apparently he had the job of finding housing accommodation for them; getting them fixed up with gas and water and all the usual needs in a war-battered city; getting them permits for telephone and paper and church supplies; arranging for repairs to their churches and extensions where necessary; supplying building materials and filling in forms and making recommendations—even to getting them railway tickets and visas when they travelled; and, in more important matters, acting as a liaison officer between Church and State. It was I think by way of explaining this beneficent attitude that he added that the Church collected immense sums of money for the patriotic war against Fascism and gave immense moral support both to the workers and the soldiers at the front, as well as to the official appeals of the State to the nation. The Church regarded Fascism as anti-Christian and was second to none in her struggle against it.

We were reminded that Leningrad had suffered nine hundred days' bombardment and siege, when the people had died by the thousand, both of wounds and starvation, and the clergy had apparently been a tower of strength to the whole population in the darkest days. It looks as if it has been the record of the war service of the Church in Russia which has led to the creation of the Department for Religious Affairs and has brought about the new relationship between a United State and a United Church, about which everybody is happy—atheists and Christians alike. They all have one common goal—the creation of a prosperous and happy people throughout the U.S.S.R.

IN Leningrad, there were nine Orthodox Churches operating, and others were to be opened, while in the Region there were more than fifty. All the museums of the Society of the Godless are now closed, and one such is now a cathedral once more open for public worship, with the services of six or seven clergy. Most of the churches had two or three clergymen. I wondered how they were all financed, seeing that the Church no longer possesses great properties or State endowment. That question was answered when we visited the churches of Moscow. In Leningrad, a seminary for clergymen is now operating, and shortly a theological academy is to be reopened in a building provided by the State. Printing for the Leningrad churches is all done in Moscow.

I went to the Baptist Church off the Petrovski Boulevard, Moscow. It was packed as I have never seen a church packed before. Through the crowds which overflowed into the street we were escorted to the corner of a small gallery, from which we could look down on the throng below. I have never seen anything like it. People were standing five deep in the aisles, and on every available inch of floor space, even under the pulpit and round the chancel. The building was literally packed from wall to wall and through the open doors and vestibules. I estimated that at least 1,200 people were

crowded into a church built for 500 and the service lasted two-and-a-half hours. The building was a replica of many of the larger and old-fashioned free churches to be found in England, especially in East Anglia and the Midlands, plain and rectangular with long, clear glass windows—pulpit on one side and choir on the other with a shallow semi-circular chancel in the centre, and on the walls (facing the congregation) large illuminated Scripture texts of the same type as one can find in most village chapels at home. The communion table was in the centre and was laden with communion cups and plates ; in front was a huge loaf, and round the chancel sat the solemn-faced deacons. It reminded me strongly of the Strict Baptist Church which I attended as a boy.

AT the communion service which followed it was difficult to see how the bread and the wine could be distributed among the massed people with dignity and solemnity, but somehow it was done. Russian dignity is a thing to wonder at. The huge loaf was broken by the minister into about twelve pieces, and then broken again by the serving deacons. The wine was poured into the cups and the words of institution spoken, and, silently, first the plates and then the cups were handed to about twenty servers. The manner in which they threaded their way through the crowds was a work of art. I saw the bread and the wine pass from hand to hand, out through the doors of the church into the street and back again with less noise or fuss than you would find in an English church that was two-thirds empty.

After the communion, notice was given by the minister that at the spring service he had baptized one hundred adult people. Then followed a list of about a hundred people more who were to be baptized on the following Friday. Later I learned that that particular church had three thousand baptized members and that permission had been given to extend the gallery to seat a further three hundred. Actually, the steel girders were all in position on the Sunday I was there. I made enquiries about them afterwards, knowing something of the shortage of steel in the Union and found that they had been supplied by the Government on specially favourable terms and that the rest of the materials needed would be supplied in the same way. They have different grades of prices in the Union for the same goods, and the rate to the Church is at the lowest price. The Government has also consented to the request for another building to be made available to take some of the surplus congregation. No rent is paid for churches, the use of them is granted to congregations in perpetuity ; but the churches are responsible for their own repairs and extensions, as well as the payment of their ministers and for supplies needed for public worship. This particular church issued a hand-book of some sixty pages of which I have a copy. I imagine it is very expensive to produce, but there seems no shortage of money. The collection amounted to 5,000 roubles, which at the present rate of exchange is about £240. The paper money was piled high on the plates and passed over people's heads, and I confess

I was very intrigued by the possibility of some of it going adrift or spilling over, but it didn't. This money business in the Church is positively staggering. At the church I visited they have five preaching services a week and 5,000 roubles is the average collection per service, *i.e.*, £1,200 a week. If they go on like that they will soon be as wealthy as they were in the days of the Tzars, except that it isn't much good to them because no one can make financial investments, but they can certainly pay for any extensions of work or buildings that they please.

AFTER the service, we went to the office of the Baptist Union in Moscow and got more or less the same answers to our questions about the relations of Church and State as we got in Leningrad.

We did learn something new, however. For one thing, we found that priority for church repairs and extension, as well as the supply of materials, had been secured through the good offices of Mr. Polyansky, the Chairman of the Council for the affairs of religious bodies. We also learned that the Russian Baptists had sent a strong delegation to the Baptist Conference in Sweden, so apparently there are some people who are allowed to leave Russia apart from official persons.

In reply to the question : " Has the State any veto on your activities ?" we were told that nothing had happened so far which called for such action, and with a grin they added : " So we cannot tell."

We asked questions about political activity on the part of Baptists and were told that any church member who wants to become a member of the Communist Party is allowed to do so, if the Party will accept him, just as in any other country. I discussed this matter with a member of the Communist Party later, and found that, although the Party is a very exclusive organization, to be a Christian is no bar to membership. It is not regarded as necessary to accept the philosophy of Karl Marx to become a Communist. The economic programme of the State is welcomed by the Churches everywhere, and all Russian Baptists are strong supporters of the social system ; but, so far as the Marxist philosophy is concerned, it is, of course, rejected by all the Churches. It was pointed out to us, however, that the Christians recognize that the good Marxists hold their faith just as strongly and just as tenaciously as the Churches hold theirs. Incidentally, I took two Marxists with me to church, and I heard the Russian member tell the minister after the service that they had been greatly impressed by the sincerity and simplicity of the service and the reverence of the worshippers. So that is the position so far as I can see. Christians and Marxists are indistinguishable in their enthusiasm for the new State they are building together. The vote has now been restored to the clergy, who not only voted in the last election, but some of them were successful in being elected to the local Soviets, and take a very active part in local and Union affairs.

OUR next visit was to the headquarters for Religious Affairs where we had an interview with Mr. Polyanski, the Chairman of

the All-Union Council of Religious Cults: there we learned that there are 3,000 active Baptist and evangelical Churches, and this does not include Churches which have not come into the Union, *i.e.*, there is no compulsion to join. In the Baptist Churches alone there are a quarter of a million baptized members, and more than that number are now awaiting baptism. These figures do not include casual attendants and adherents of the congregations. In June, 1942, there was a total of 4,000,000 members in the All-Union Council, so, if the tremendous increase in the Baptists is anything to go by, it looks as if the evangelical Churches are adding to their membership everywhere. This is rather borne out by a question we asked as to why there is only one Baptist church in Moscow and were told that up till recently one church has been sufficient for the congregation. It is only now that this vast increase has taken place. We asked why, but no one knows. It just is so.

WHILE at the headquarters for Religious Affairs, we asked to see the Chairman of the Council for the Orthodox Church of all the Russians, Mr. Karpoff, and this was readily agreed to. The purpose of this Council is to supply the link between the Orthodox Church and the State in such questions as have to be decided by Government. For instance, it prepared the text of a new set of laws promulgated at the end of 1944, under which the Archbishop and the local Churches have the right to open a bank account; to buy and sell houses, churches and shops for their own special purposes; to enter into legal agreements and to own printing presses. A previous edict granted the right to publish regular religious literature (and arranged for regular supplies of paper); to open theological schools and to print at State printing shops. Another edict was for the protection of clergy and religious persons from slander or ill-speaking; another set up a department for the supply of all church stores and requirements direct, *i.e.*, without going through the various Ministries for textiles for robes, materials for building and all the rest of it. In the opinion of Mr. Karpoff, and of the leaders of the Churches, this Council has done more for normalizing the relations between Church and State in the Union than any other measure, and it certainly seems as though a new era of co operation and religious freedom has dawned for the Churches.

The present Patriarch was elected by the Holy Synod of the whole Church in 1945 on the death of Sergius. Under him are three Archbishops and sixty-seven Bishops. There are 22,000 active Orthodox Churches in the Union, as against 4,225 on 22nd August, 1941, and during the last two years the Government has either given the buildings or built new ones for the opening of 837 more churches. These new buildings were paid for by the people themselves. Financially every Church is entirely independent of the State. The State has never asked the Church for money, but the Church has given the State vast sums for orphanages, and so on, from the enormous income she enjoys as a result of the voluntary

offerings of the people. According to Mr. Karpoff the Church collects money easily, by millions of roubles ; I know that the collection at the Orthodox Church, at one service, was 150,000 roubles—just over £7,000. The State renders great aid in the building of new churches by supplying timber, materials, brick and glass at the State-controlled prices, which are one-tenth of the prices at the free commercial shops. Cars, wine, petrol, candles, and paraffin, are all supplied at the lowest prices. Eighty-nine monasteries are now operating in the Orthodox Church, in addition to which there are seminaries and academies. All clergymen have now been liberated from the obligation for military service, and monks are exempted from bachelor tax. No objection is raised to special, as distinct from regular, services for women and children, and Catholic children may attend Communion classes between the years of eight and fourteen, but only for three or four weeks at a time. All these are tremendous advances on the restrictions imposed by the laws of 1929.

We went to see the Archbishop Irinarch when we were in Moscow. He is the head of the Old Believers, of whom there are some three million in the Union, and many millions more who cannot be counted because they do not believe in organization. All Baptists however, both organized and unorganized, have a wonderful wartime record. The cathedral, which was built in 1771, was filled with the most precious ikons and church pictures I have ever seen. Most of them were apparently presented to the church by rich merchants about the fifteenth century. The music room is full of priceless old books, all of them written by hand and illuminated, with wide margins. Incidentally, the street in which the church is situated is called " The Street of the Old Believers."

WE visited several of the Republics of the Union, but the only other where we thoroughly investigated the religious situation was Armenia. We spent several hours with the Prime Minister and the Minister for Repatriation as well as the representatives of the Council for Religious Affairs. We shared a meal with them, too, and tried to get an all-round view of the situation. The population of Armenia is ninety per cent. Christian and most people go to church. In proportion to its size, Armenia has a larger number of churches than any other Republic in the Soviet Union, and in the immediate future it is proposed to double this number in order to accommodate the congregations. It also has the finest theological library in the Union. We went out to the headquarters of the Armenian Church at Etchmiadsin. The *Catholicos* himself was away on holiday, but we met the Rector of the Seminary and we stayed there some three or four hours chatting with the brethren. The course for the students is five years, and the rate of admission is thirty-five students a year, so that on a full course there will be some 175 theological students in residence. The syllabus is the nearest we found to the full theological course of any British university. The Armenians are a highly educated people, and

the representatives of the Russian Society for cultural relations, with whom we were travelling, told us that the Armenian clergy are probably the most cultured in the whole of the Soviet Union. Their influence is out of all proportion to their numbers—for instance, one of the first questions the State Ministers at Erivan asked us was: "Why did Mr. Attlee not reply to the letter sent him by the *Catholicos?*" as though a letter from the *Catholicos* carried more authority than anything which might be sent by the President of the Armenian Soviet. We tried to explain that communications on the question of relations between Turkey and Armenia, especially questions of boundaries—which was the subject of the letter—would normally be expected to come through the Foreign Secretary, but they seemed to regard a letter from the *Catholicos* on such a question as being far more unbiased and objective than any State document and, therefore, deserving of all the more attention. This illustrates the exalted position which the clergy of Armenia hold, both in the opinion of the people and of the chief deputies and ministers of the Armenian Soviet.

To sum up: The place of religion and Marxist philosophy in the life of the Soviet Union can, I think, best be illustrated by the fact that over the central seat of Government, the Kremlin, there shine two highly significant symbols which can be seen from all directions, the red stars and the golden crosses: the red stars are illuminated, but the golden crosses are left to shine by their own light.

The Russian Church in the Far East

FOUNDED by the Russians fifty years ago, Harbin is so situated that its control secures the possession of Manchuria, and radiates influence over the whole of Eastern Asia.

As the *Church Times* of 1st November, 1946, pointed out, "Harbin is also the Russian ecclesiastical centre in the Far East. . . . It is the seat of the Russian Metropolitan of Eastern Asia. All Orthodox bishops for Manchuria, China and Japan are consecrated in Harbin. From Harbin all Russian congregations in China, Japan, Korea, the Dutch East Indies, and the Philippines, are ultimately controlled. Occupying the whole of Manchuria in the 'thirties . . . the Japanese were very helpful towards the Russian Church . . . They hoped to use the Church to control Russian settlers. Having failed in these objects, in 1943 they inaugurated a period of brutal repression . . . In November, 1945, the Bishop of Taganrog—now Exarch in Czechoslovakia—came to Harbin to reunite with the Patriarchate the Far Eastern dioceses which had lost contact with Moscow in the 'thirties. All Russian prelates in the Far East, except John, Bishop of Shanghai, submitted to Moscow. The latter . . . remained subject to the Russian Synod which now resides in Munich. On 6th April, 1946, the Primate died. The Patriarch of Moscow appointed as his successor, with the new title of Metropolitan of Eastern Asia, Archbishop Nestor of Kamchatka . . . He has long championed Anglican-Orthodox *rapprochement* and co-operation among missionaries . . ."

I.C.I.P.S.—Geneva.

¶ *The threat of force is to be renounced for ever.*

Can Japan Make A New Start?

A. M. Chirgwin

WHEN Japan surrendered in August, 1945, the highly organized national life which she had been slowly building up for fifty years collapsed like a house of cards. Most of her large cities were in ruins ; her townsfolk were short of food and fuel ; her overseas trade was gone ; her navy was at the bottom of the sea ; her rulers were discredited and her whole political system was covered in ignominy. A people normally energetic, self-confident and clean, quickly became lethargic, bewildered, disillusioned and shabby. Was it conceivable that a new start could be made? It is too early to attempt a reply ; all that is possible at present is to indicate the political, the economic and the religious situation of the moment.

Within the political sphere much has been happening and the stage is set for a new start.

The new Constitution that General MacArthur has given to the Japanese people is probably one of the most enlightened in the world. When he arrived in Tokyo he found that the old Meiji Constitution was a strange mixture of eastern and western elements, combining autocracy and feudalism with constitutional monarchy and big business. He decided that such a constitution could not possibly put Japan on the road to democracy and good neighbourliness, and he accordingly instructed the Japanese Cabinet to consult with his political advisers with a view to producing a more adequate and progressive Constitution. This was done, and the result is a constitution that is democratic and forward-looking.

The most fundamental change is that, for the first time in Japanese history, political authority is vested not in the Emperor but in the people. The old Constitution was put forward as a gift from the Emperor. It began with the words : " We hereby promulgate, in pursuance of our Imperial Rescript, a fundamental law of State." The new Constitution, on the other hand, begins : " We, the Japanese people, acting through our duly elected representatives . . . do proclaim the sovereignty of the people's will and do ordain and establish this Constitution, the authority for which is derived from the people." Again, the old Constitution laid it down that the Emperor held his office by right of divine descent, and that he is " sacred and inviolable, the head of the Empire, combining in himself all the rights of sovereignty." The new Constitution makes short work of this divine right of kings, and affirms instead that " the Emperor shall be a symbol of the State and of the unity of the people, deriving his position from the sovereign will of the people." In the old Constitution the Emperor was vested with the supreme command of the Army and Navy and he alone had the power to " declare war, make peace and conclude treaties." In the new Constitution there is a startling statement to the effect that " war as a sovereign right of the nation, and the threat or use of force, is

for ever renounced as a means of settling disputes with other nations. The maintenance of land, sea and air forces as well as other war potential will never be authorized. The right of belligerency of the State will not be recognized." There are other clauses stating that marriage is based upon equal rights as between man and wife ; that education shall be free and available to all on equal terms ; that workers shall have the right to combine and to bargain collectively ; and there shall be freedom of thought, conscience, religion, assembly, speech and Press.

It is probable that this is the most progressive Constitution in existence. The question is whether it is too progressive, whether the Japanese can and will make it work. They will certainly need some positive help from outside if they are to do so. In their present mood of disillusionment and frustration they might swing violently in almost any direction. If they can be induced to understand and work it, it may well mark a new beginning.

In the economic sphere the immediate outlook is less hopeful. Japan's whole economy has been thrown out of gear. Her iron, steel and chemical industries have been brought almost to a standstill. Her silk industry is seriously embarrassed through neglect of the mulberry plantations. Her cotton industry has lost three-quarters of its spindles through bombing, and her mercantile marine three-quarters of its tonnage. Her food supplies are desperately short. The latest reports show that the average diet at the moment is about 1,400 calories per head, and may have to be further reduced before long.

As in Europe the city dwellers have suffered most. Their homes have been destroyed ; their food is insufficient and hard to come by ; their position in many cases is near to beggary. The country folk, who before the war lived at a lower level than the townspeople, are somewhat better off. They have homes, crowded though these are with bombed-out relatives from the towns, and a much better food supply. Their importance in the national economy has been further improved by the shutting off of food imports.

BUT Japan cannot exist as an agricultural country. She still has a population of well over seventy-five millions, and she will probably add to that at the rate of three-quarters of a million per year. In the past she has maintained her density of population because she was highly industrialized. If her people find themselves frustrated by being forced back to an agricultural economy she may well become a prolific source of danger and unrest. It will serve nobody's interest to leave Japan to chronic impoverishment, chaos and disease. The war-industries must, of course, be prohibited and the business barons who played into the hands of the militarists must be removed[1]; but unless Japan can feed herself and find an outlet for her energies she may become the trouble-maker of the East. The old Chinese philosopher Lao Tze wrote 2,500 years ago : "After great strife great animosities remain ; therefore, the inspired man, when a creditor, does not demand enforcement of his debt."

Lao Tze wrote as a realist. It is clear that without outside help Japan cannot make a new start economically. Without fertilizers her food crops will diminish ; without oil her transport system and her fishing industry will suffer ; without sugar and soya beans her diet will be seriously deficient ; without textile raw materials she cannot clothe her people or restart her export trade. Given a carefully-regulated supply of imports there is no reason why Japan should not gradually make that measure of economic recovery which would enable her to live up to her new political Constitution.

In the religious realm there is reason for confidence, for the Christian cause, though badly shaken, has survived and is now showing considerable vitality.

The churches suffered badly in the bombardment, one in every four being destroyed ; congregations were either dispersed or greatly reduced ; and a watchful, not to say suspicious, eye was kept by the Government on the activities of Christians. Even before the Pacific war began the Churches were subjected to considerable pressure. Church union was enforced ; attendance at Shinto shrines was required ; books of devotion were expurgated ; international Christian contacts were severed ; ministers were called up or drafted as leaders of the Christian cause in occupied areas ; and the Church, in general, was made subservient to the Government's imperialistic purposes. There was, however, persistent, and in some cases effective, resistance to Government pressure. Church leaders fought valiantly to keep the Christian faith intact. They resisted every attempt to close down church services and they managed to maintain worship in most of the Christian schools. Some of them drew the line of resistance to Government requests at one point, some at another, only a very few removed the line altogether or were guilty of a conscious denial of basic loyalty to Christ and His Church.

IN view of this persistent resistance it is not surprising that the Christians are amongst the keenest critics of Japan's war policy. They are thinking clearly and realistically, and lay the blame for the ruin around them upon their own militarists rather than upon the Allies. It is pretty clear that the Japanese Church, though small in numbers and physically weakened, is in an excellent position for vigorous functioning in the days ahead. They have committed themselves to a three-year evangelistic campaign. The quarter of a million members of " the church in rags " are setting out with great courage to win 3,000,000 converts in three years.

It is certain that they will not return to the denominational divisions of pre-war days. The Seventh Day Adventists and the Anglicans are likely to perpetuate their own separate existence ; but all the other Protestant communities are likely to remain within the United Church. The structure of the United Church and its leadership arose in response to State requirements and did not come up out of the life of the Church. They are likely to be modified, but Church union will be maintained. The disestablishment of State

Shinto, together with the cancellation of the Religious Organizations Act and the religious liberty now guaranteed under the new Constitution leave the Church free to decide the form of its ecclesiastical structure.

There are two or three points on which the Japanese Churches ask for the understanding co-operation of the Churches of the West. They ask that the returning missionaries will join with them in building up a single, strongly integrated, united Church, free from the denominational differences of the West, and that they will be ready to take such posts in the evangelistic and educational service of the Church as may be indicated. Above all, the Japanese Churches make it clear that they do not want again to be reduced to a "colonial status." They realize that they need help from the West in the task of Christian restoration and extension, but they fear lest the powerful Western Churches, in their very zeal and efficiency, should overwhelm them and prevent their developing their own initiative.

On the whole, it is probable that the Christian Church is as ready to make a new start as any section of Japanese life. Its leaders and members are thinking clearly and constructively and are not so disillusioned and disheartened as their opposite numbers in the political and economic spheres. The Christian Church to-day, though numbering not more than one per cent. of the population, is one of the most wholesome influences in the land.

Yesterday and To-day

IN the book *How Japan Plans to Win*, published in the middle of the autumn of the 2,600th year of the foundation of the Japanese Empire (1940), Kinoaki Matsuo said :—

"To-day, Japan is confronted with a great opportunity for testing the confidence of the Japanese nation, a race descended from the gods. The time has come when we must add to the contributions made by our successive emperors and should raise her prestige as an empire by establishing a long-range, nay, a permanent, national policy. Such an opportunity will never come again.

"America-fearing people say if Japan fought the United States, it is highly doubtful how long Japan's financial power would last. The United States needs ten times the war expenditure Japan will need. This means that the economic power of the two countries will naturally be equalized. Besides this, the economic power of a democratic country is different from that of Japan, for once the former totters on its foundation it loses national confidence, and it has no way to cope with the situation ; whereas, in the case of Japan, there is no such thing as losing national confidence, for Japan is the greatest country, unparalleled throughout the world, and is centred round the imperial court. Nobody cares how many thousands or millions or billions are used."

¶ *The Rev. V. Benjamin of Bhadravati says : "Future India needs missionaries desperately ; but in the spirit of spontaneous, joyous, equal partnership."*

India : A Challenge

N. C. Sargant

THERE has recently appeared in the Madras *Guardian* (a vigorous Indian Christian weekly) an important article by the Rev. V. Benjamin, an Indian minister of the Methodist Church in India, Mysore Synod. It is entitled "Foreign Missions and Future India," and is the substance of a paper read at the Bangalore Conference continuation meetings in June, 1946. It criticizes in a friendly manner the preference which missionaries appear to show to missionary personnel, missionary privileges, missionary property and, finally, power. In his last paragraph the writer goes on to say of the missionaries :

> "Their pioneering spirit, searching mind, Christian upbringing and character can have no more fertile field for service than a free India. The primary object for which they came is not yet fulfilled. There are vast areas still unevangelized and these are waiting for the Gospel message."

I do not know whether Mr. Benjamin really intended that this sentence should be taken seriously or whether he was merely indulging in one of those *clichés*, so beloved by the drafters of resolutions and reports when they seek to pass on to others the duty of evangelism. He has, however, I believe, made a suggestion which may not only provide a solution to the very grave problems raised in his article, but which would also give the expansion of the Christian Church in India and in other continents a fresh impetus.

In the preceding paragraph, Mr. Benjamin has written :—

> "The missionaries these days are very silent, but they are actively thinking and planning. Some are seriously and prayerfully trying to decide which way their next step should be, homeward or in India itself."

In this sentence Mr. Benjamin has suggested two ways in which missionaries might direct their steps, namely, to quit India or to develop a better partnership with the Indian Church. But, in order that we may realize how difficult it will be for an efficient physical and spiritual partnership to be developed between East and West, let us consider for a moment a fairly familiar example of partnership in the Indian field—that of a pair of bullocks. If one is fed not necessarily better, but at much greater expense than the other—more comfortably and hygienically housed, sent away during the hot weather to browse upon delectable pasture on the hillsides, and, once every five years, relieved from its burden and sent for a year to cooler climes, and all this in addition to being of a different blood stock from its less fortunate yoke-mate—can we wonder if no very efficient partnership develops and such adjustments as may be made only end up with each beast becoming so untrue to type as to be of little value to God or man ?

BUT as I have already suggested, Mr. Benjamin's article has made another important suggestion, namely, that missionary personnel

and resources should be used more boldly for expansion. Instead of missionaries looking subconsciously upon complete Indianization and their departure from India as something to be delayed as long as possible, let the attainment of this goal be welcomed as the signal for a fresh advance into unevangelized fields. It is inevitable that the blood of the pioneer missionaries flows, however thinly maybe, in his veins, and he can still render valuable service to India in accordance with what is truest and best in his nature. To him the huge dimensions and the numberless people of India, as in other parts of the world, must be a perpetual challenge.

Nevertheless, in days when the talk is all upon concentration and consolidation, upon the strengthening and deepening of the spiritual life of the Church, the idea of expansion may seem a rash and foolish suggestion. But, in advocating this, history is so favourable as to make it possible to declare that the conception of consolidation and concentration is sometimes a fallacy into which Christian men have fallen in times of spiritual depression. The greatness of William Carey was that he not only aroused the pious but powerless Baptist Churches in England with his sermon based on the text, "Enlarge the place of thy tent," but when he got settled in Serampore he avoided the enticement to consolidate and concentrate by translating the Bible into nearly every written Indian language.

Just as the vastness of America enabled the early settlers to go westward until they found conditions suitable for their ways of life and the realization of their dreams, India also offers broad fields for the expansion of the Christian Church, and it would be one of the greatest tragedies of Christian history if it could be said that the expansion of the Christian Church in India stopped in the year 1939. It is probably true to say that it stopped before 1914.

THE vision which this article has opened to me is as follows. There are certain areas of India where missionary activity has reached a maximum of effectiveness, or a saturation point. In these areas are blocs of work which should be handed over to the Indian Church entirely. This should not be followed by the withdrawal, or by the gradual diminution, of missionary personnel, but by the concerted occupation of some unworked or underworked outpost within the same church area-unit, followed by the creation, perhaps, of a new Synod, Circle or Diocese, and the reduplication of necessary institutions, such as boarding-schools and hospitals.

To amplify some of the points touched upon. I have spoken about a maximum of effectiveness or saturation point. I have in mind a missionary institution, perhaps a boarding school. For many decades it has been the object of loving maternal and paternal care from a devoted worker. Certain strong traditions have been established. Should the missionary be withdrawn it is fairly certain that these would be scrupulously carried on. The pity is that such institutions are so few and far

between, and that similar ones could not be pioneered in less favoured areas.

Secondly, to amplify the suggestion for the creation of new units of church government such as districts, deaneries or even dioceses, let us imagine an ecclesiastical area-unit which we will call a district. It is probable that for over fifty years no new or major centre of work has been opened. It is possible that certain unfruitful parts have already been amputated and presented to some smaller society, to the distress of the Christian community which happens to reside there. It is not improbable that, at the far extremes of the district, hospitals and schools have been closed and well-built bungalows have been suffered to fall into conditions of extreme decay because any shortage of staff in the major stations near to the centre has necessitated the withdrawal, or borrowing, both of Indian and missionary personnel. It is also likely that the Christian community living in this out-station has derived very little benefit from the institutions at headquarters or had little benefit from the deliberations of the Church in council.

Should this up-country station become the centre of a new missionary district, missionaries will be able to use again those gifts which were used under God for the establishment of the Christian Church in India (but which are now reprobated as domination and love of power). They may have profited perhaps from the accumulated wisdom or folly of the last hundred years, and be able to steer away from some of the more obvious pitfalls when they start their new district and ecclesiastical councils, their boarding schools, training institutions and hospitals. However much we may be appalled by the difficulties, and apprehensive of the failure of such a scheme, we have far greater reason to be confident that the new venture will be as successful as when our fathers began the work so many years ago.

HERE let me make one point clear. I have used the term missionaries with special reference to foreign missionaries, but in this vision which I have had of greater ventures for Christ through the expansion of the Christian Church in India, I believe that there is a special part to be played by groups of Indian missionaries, for they can work along similar and parallel lines of expansion.

Thus in Hyderabad State the Rev. C. W. Posnett built up the great Methodist Mission around Medak while Bishop Azariah founded the great diocese of Dornakal.

I believe that Church history could supply some historical precedents to encourage such ventures of faith. And some of these would come from the more recent history of Christianity in Africa which deals with the establishment of missionary bishoprics. At the present moment we have only to look around and see the way in which the Roman Catholic Church is endeavouring to expand in areas of India in which hitherto it has had little work and little influence. It would surely make us realize how our energies are being dissipated in far less important matters.

¶ *Co-operation in India exceeds anything we know in our own country.*

The Church's Task in India

G. E. Hickman Johnson

THE Church in India—what is she like? Throughout this article I shall venture to write in general terms, for, though most of my time on my recent tour was spent in Methodist circles, yet there is a co-operation between non-Roman Churches overseas which far exceeds anything we know in this country, and I think I know enough of other branches of the Christian Church in India to venture to speak in general terms. What then is the Christian Church in India like in personnel, what stage in development has she reached, what influence does she exert in that great country?

There are roughly eight million Christians in India, out of a total population of 400 million, a population that grows by about five million a year, and two points call for notice at the outset :—

1. "Not many mighty, not many noble," are called. God has chosen the poor, the weak, the base, the despised. The vast majority of Christians in India derive from the scheduled castes, known by various names, *viz.*, outcastes, pariahs, untouchables and the rest. In passing, we may remind ourselves that throughout Church history it is usually the common people who "hear Him gladly," and we may always be thankful that "He came to preach the gospel to the poor."

2. The Church has grown more quickly than any other community organization in India during the last thirty years. In that period, for instance, the Methodist branch of the Church has been multiplied by four-and-a-quarter and now numbers over a quarter-of-a-million. It is, in part, an answer to the sad fact of our declension in this country.

It is also well to get into our minds at the outset that the vast majority of Indian Christians live in villages, and not in towns or cities. They are humble village folk, and the village Christian Society is the unit of the Church. This fact calls for special emphasis at the present moment, inasmuch as the leadership of the Church is very largely of a town mentality ; indeed some members of it know very little of country life, at any rate by personal experience. They are men and women who have been trained in central institutions of varying sorts and whose lives have been spent entirely in urban areas or in big missionary compounds, which are very different from village life.

The leadership of the Church is in many respects very strong. There are men, ministerial and lay, who, in my judgement, are fit to hold any office in the Church, and one or two whom I would rejoice to see elected as President or Vice-President of the Methodist Conference. But the numbers of these leaders are all too few. One of the crying needs, as I see it, of the Church in India is an increase in the number of capable, trained and spiritually experienced leaders.

Now what sort of task faces this Church? The primary work of the Christian Church is evangelism, and in the briefest phrase

possible one would answer this question by saying that these eight million Christians are called by God to evangelize the 392 million non-Christian inhabitants of the country. Wherever I went in India it was a joy to learn that the Church as a whole realizes that this is her task, and that all her activities are being reviewed in the light of it. Whether she be engaged in educational, medical, industrial or any other form of service, it is commonly agreed that such service must be clearly and definitely related to evangelism or else be scrapped.

THE job of the Church I can summarize as three-fold. She has to declare to India, which has so many gods, that the true Creator of the universe is like Jesus in character and spirit ; she has to offer to sinners the power of Jesus to conquer sin and to exemplify among her own members the operation of this power ; she has to gather into the fellowship of the Holy Spirit all who come to know God in Christ and to experience His saving power. Everything that the Church is doing in India at this time seeks that three-fold aim.

This task is complicated by certain outstanding factors, as, for instance, the communal diversity of the inhabitants of India. Nobody can say with any precision how many Hindus there are, for the term is, in many instances, very vague, and the counting of them has been complicated by political propaganda and planning. But roughly we may say that there are 90 million Mohammedans ; 60 million scheduled castes ; perhaps 25 million Christians, Sikhs, Parsees, Aboriginal tribes ; and 220-230 million Hindus. The Christian approach to the Mohammedan is an entirely different matter from the Christian approach to the Hindu, so there is a set of problems arising out of the communal differences of the country.

Furthermore, India is about to experience Home Rule or *Swaraj*, and no one living can foretell how freedom from Imperial control will work for any of the communities in India, including the Christian community. There are, however, one or two points that are worth keeping in mind as one thinks of the effect of *Swaraj* upon the Christian Church :—

1. By far the greatest number, for instance, of Methodist converts have been gathered in during the last century in the Hyderabad district, which is the premier Indian State, and which has, therefore, always had *Swaraj*.

2. There can be no doubt that, in the past, the Christian Church has been associated in the minds of the non-Christian Indians with the over-ruling Imperial power, inasmuch as God has used the missionary endeavours of the Western Church for the planting and upbuilding of His Church in India. The Imperial power will no longer exist in India, and, therefore, this compromising association will no longer hamper the work of the Church.

3. There are several members of the higher command of the Congress Party who are Christian in conviction and experience, even though they may not be active members of any branch of the Christian Church. In several ways that I have not space to mention, their Christian principles

have been evidenced in the work they are doing at present, and it is not likely that, as far as Congress is concerned, it will consent to anything harmful to the existence of the work of the Church.

On the other hand, we must remember that communal strife is one of the curses of the country, and it may be in view of this danger that open-air preaching, at any rate in certain areas where dissension between Hindu and Mohammedan smoulders, will be prohibited. It is also possible—indeed, as I think, probable—that in some places, when jobs are going, a Christian may stand little chance of getting one, and it is conceivable that, here and there, there will be direct persecution of members of the Christian Church, a persecution which may quite probably lead to the loss of some of the weaker brethren. Such persecution is no new experience for some of our folk yonder and, as usual in the history of the Church, ultimately leads to a deepening and strengthening of her spiritual life.

HOW is the Church facing her colossal task? It was a joyous surprise throughout my tour, in talking to leaders of the Church in her various branches, to learn that time and thought and prayer had been given to the unpredictable effect of Home Rule upon the work of the Church and that, though no one can foretell exactly how things will work out, the Church as a whole is ready for whatever comes. The people with whom I spoke on the political issue were convinced nationalists in the sense that they passionately desire *Swaraj*, and at every turn of the way I was given full assurance that whatever *Swaraj* may mean for the Christian Church "she can take it."

ONE cannot but admire the spirit in which our brethren are facing the uncertainty of the immediate future, and yet it should be no surprise. As I was told in differing phrase over and over again, "the gates of Hell cannot prevail." The Church is now rooted in Indian soil. But more than that, our brethren are conscious that the Church in India is grounded in God; it is He and not man who has built it and who is sustaining it, and, whatever may happen under Home Rule, it cannot be obliterated.

It has been a wonderful thing to come into contact with such a Church at such a moment in her history. She still needs all the help we can give her. She pleads for missionaries, men and women, ordained and lay, who are ready to go and work on equal terms in fellowship and co-operation as colleagues of Indian and Ceylonese workers. She still needs, and will need for a long time to come, the financial aid we are giving her. But most of all she needs to be sustained by the prayers of the Church in this country. She thought and prayed much about us in these last six years of our travail. Let us remember her as she faces her own warfare in the name of God.

¶ *The story of the Church in Hsin Chi.*

An Apostolic Church in China

W. F. Rowlands

IN the middle of the North China plain, some forty miles from the former London Missionary Society station of Siaochang, there is a large and important market town called Hsin Chi (Shin Jee). When I first knew it, over twenty years ago, there was no Church there, but there was one Christian man, generally known as "Dr. Lo" (Law). He belonged to a Christian family in another part of the district, and originally came to Hsin Chi as a lad of sixteen to assist a certain Dr. Ma, who had recently graduated from the Union Medical College, Peking, and who was now setting up in practice in the town. Young Lo was a bright lad; he rapidly picked up the elements of Western medicine, and in course of time became an efficient assistant and almost as good a doctor as his chief. He was a keen athlete, and grew up straight and tall and strong, a fine specimen of manhood. Above all, partly no doubt through the influence of his mother who had accompanied him to Hsin Chi, he lived a clean life, and, amid all the temptations and corruptions of that big town, he kept himself unspotted from the world.

There were times when young Lo felt lonely, and he said to us more than once, "Can't you send someone to preach and found a Church in Hsin Chi?" For a long time we hesitated to accede to his request, feeling that our resources were inadequate to tackle so big a job; but finally, in the summer of 1926, we sent a team of three preachers to hold an evangelistic campaign in Hsin Chi.

They spent a month there, preaching daily, but so far as I know there were no new conversions; the one effect of their work was to bring together a few men who were already Christians, but were unknown to each other. From this time on, however, they became acquainted and straightway formed a little Christian fellowship, which met regularly for worship in a room in the hospital (of which, after Dr. Ma's death, Dr. Lo was in charge). Dr. Lo was their natural leader and generally conducted the services. It was, it must be admitted, a company of rather feeble folk, but at least they kept together and encouraged each other in the faith. Such were the humble beginnings of the Church in Hsin Chi, just twenty years ago.

The history of the Hsin Chi Church divides naturally into two periods of equal length: the first, from 1926 to 1936, and the second, from 1936 to the present year.

1. *First period: 1926 to 1936.* In the first half of this period, growth was very slow, and the state of the Church, in spite of Dr. Lo's devotion, was far from satisfactory There were factions even among so small a number, and the prospects for the future did not look very bright. Dr. Lo was ploughing a lonely furrow, and sadly needed a companion of like mind and equal calibre to help him bear the burden of the work.

Somewhere about the fifth year such a man was found. His name was Shih (Sh), a very able man who had been the head of an important business in Hsin Chi. His father had been a zealous Christian from the day when his eyes had been healed in Siaochang Hospital, and for many years he had hoped and prayed that his son might also come to know the Saviour ; but so long as his business prospered, the younger Shih paid little heed to the call and claims of Christ. Then suddenly the business failed, and when earthly props were removed he turned for help and comfort to the Master whom he had so long neglected. He soon joined the Church, and, with the dedication of his many talents to Christ's service, the prospects for the work greatly improved. He and Dr Lo—the latter quiet, steadfast and tried in the faith, and the other eager, quick and eloquent in speech—made a strong team, and in the next year or two much effective witnessing was done among the business people with whom both men had such close association.

Thus many links were forged and many men were gradually drawn nearer to the Church and to Christ Himself Or, to change the metaphor, much fuel was prepared, ready for the fire from heaven to come down and kindle it. That came to pass in the eighth year—1934—when Dr. Lo and a young preacher, who had been helping in the work at Hsin Chi, attended some special meetings at the Central Station. With a new flame of sacred love kindled in their hearts, they took the fire back to Hsin Chi and set the Church there ablaze. The fire burnt all through that winter and right into the spring, and I do not know how many men, including a number of business people, were brought into the fellowship of the Church at this time. But I shall never forget visiting Hsin Chi in November of that year and attending a crowded evening meeting when four men, all of them heads of business firms, stood up one after the other and made their first public confession of faith in Christ. It was a thrilling experience and seemed nothing less than a miracle. One of these four men, also named Shih, was a man of great ability, literary culture and personal charm ; he rapidly became a leader in the local Church, and to-day is one of the outstanding Christian laymen in our North China field.

SO the Church in Hsin Chi was launched on its career, and from that day to this, in spite of ups and downs, it has never looked back, but gone steadily forward, gaining strength as it advanced. And the reason for this, I have no doubt, is the fact that, like the Church in the New Testament, it began with a Pentecost, in which the Holy Spirit came down with power on the waiting disciples, a power which has remained with the Church ever since. When you entered the Hsin Chi Church you had almost the sense of entering an apostolic Church, and it was not long before you discovered there the authentic notes of that first, newly-created Church : a radiant faith ; a strong belief in, and the constant practice of, prayer ; a joy in the Lord and His salvation, and that love of the

brethren which was the sign that they had "passed from death to life." From the beginning this warmth of fellowship was perhaps its most distinguishing feature, and this was no doubt one of the secrets of its rapid growth. What Edwyn Bevan says of the early Church might almost have been written about Hsin Chi :—

> "It can hardly be doubted that the attraction of Christianity from the very beginning was social. It was not as a disembodied truth uttered into the air that the Christian 'Good News' laid hold of men : it was through the corporate life of the little Christian societies in the cities of the ancient world. . . . Men coming into contact with such a group felt an atmosphere unlike anything else. Each little group was a centre of attraction which drew men in from the surrounding world. In that way, probably, more than by the preaching of any few individuals, the Church grew." *Christianity*, p. 51.

2. *Second Period :* 1936—1946. The second period of the Hsin Chi Church's history practically coincided with the period of the Japanese war, and was, therefore, a time of upheaval and disturbance. It opened, however, in peace and prosperity, and 1936 was a happy and fruitful year in the life of the Church. That year it celebrated its tenth anniversary by acquiring a building of its own in the centre of the town, and from now on this became the centre for its worship and work. The following year, however, saw the outbreak of the Sino-Japanese war, and when, during the autumn and winter, the Japanese armies swept over the North China plain, Hsin Chi was heavily bombed and the inhabitants driven into the surrounding villages. The Church itself was happily undamaged, and after a period of confusion the Christians were able to gather together again and carry on their work. It was sometime during this early period of the Japanese war that I paid my last visit to Hsin Chi. My companion on that occasion was our beloved and greatly lamented colleague, Eric Liddell, who had recently come to Siaochang as an evangelistic worker. I still remember how deeply he was impressed by the spirit of the Church there, and especially by the extraordinary warmth of fellowship which marked their life. As we got on to our cart the last morning and said good-bye to the group of Christians who came to see us off, Eric turned to me and said, "Isn't it wonderful ? Why, we haven't got anything like this even in Tientsin !"

FOR the next few years, until we were cut off from all communication with the Chinese, I was able to keep in touch with the Church and often met the Hsin Chi Christians in Peking or Tientsin, where some of them, including Dr. Lo himself, were now refugees—even as I was. From everything I heard it was clear that the Hsin Chi Church, in spite of the presence of the Japanese and the restrictions imposed by them, was busily engaged in good works and activities of extraordinary range and originality. In addition to ordinary Church work, three highly interesting pieces of work were reported.

First, as the Standard Union Hymn-book was difficult to obtain, the Church quietly printed their own hymn-book, selecting at will from the various books available. Secondly, they published each

month (more or less) a magazine, with the significant title, *News of the Fellowship*. Its purpose was to enable the scattered members of the Church to keep in touch with each other and to keep the fires of their faith burning. Lastly, they opened an inn on strictly Christian lines at one of the railway centres and endeavoured—I do not know with what success—to make it a place of comfort, peace and honest dealings instead of (what a country inn is so apt to be) a "den of robbers." Such were some of the activities of this zealous and adventurous group of Christians, even in the midst of war's alarms.

AT the end of 1941, when Japan declared war on Britain and the United States, an "iron curtain" went down, and it is only now that it is slowly being lifted and the happenings of these fateful years are being revealed. The Church in Hsin Chi, long hidden from our sight, now comes into view as a living, expanding and victorious Church. Through all these years of Japanese occupation it has carried on undismayed, and now emerges not only unscathed, but more vigorous and buoyant than ever. Ten years ago we could regard it as still young and immature, though full of life and energy; to-day it has grown up to maturity, with deepened experience and added power. Indeed one of our missionaries, writing from the field this spring, says bluntly: "The Hsin Chi work is the finest in North China."

Reports and letters now coming to hand reveal this Church as possessing an extraordinary degree of initiative and great fertility of ideas which it somehow manages to carry out in action. The moving spirits in the Church are laymen, consecrated men who are able to lead the Church and plan its work; but they have also had the wisdom to use trained workers who are fitted to put their plans into effect. During the last two or three years there has been a team of four workers—two men and two women—giving their full time to the Church and presumably supported from its funds. Like Paul and Barnabas they have been "guests of the Church," and like them they have "taught considerable numbers." (Acts 11 : 26—Moffatt's translation.)

THE nature of the work which is being done in Hsin Chi, and the spirit which pervades the Church, may best be illustrated by two brief extracts from letters recently received.

The first is from a Miss Li, who was formerly Principal of Siao-chang Girls' School, and is our best trained and most devoted Biblewoman. She writes :—

> "Two years ago I came to Hsin Chi and at first gave myself to teaching a Bible School (*Hsueh Tao Pan*) for children. There were over a hundred children enrolled in six grades. After about six months I invited a friend who has special qualifications for this kind of work to take over the class, while I turned my attention to work for women. We started a Bible Class of sixty members, and this was held every afternoon at three o'clock for a period of four months. When this class was finished, I planned to start another on the first of the eighth month (September, 1945), and actually enrolled over one hundred names. Unfortunately, owing to political changes (Hsin Chi came under

Communist control), this work has had to be postponed for a time ; now we are simply doing evangelistic work, which fortunately is not restricted in any way. The condition of the Church here is very good. Sometimes the Christians, in their love for God and man, go out into the villages round about and preach. At present there are four trained workers here—two men and two women—as well as a number of voluntary workers. All are united in heart and mind in the Lord. Thanks be to God ! "

The second letter is from that Mr. Shih who made his first public confession of Christ in November, 1934, as described above. He speaks first of our mission-station of Siaochang which has been " irretrievably destroyed," so that " everything will have to be reconstructed afresh." But, he adds :—

" Though Siaochang is at present under the power of darkness, yet if we pierce beyond the darkness we can see light in front of us. We do not know how many thousands of people the Lord has kept, who have not bowed the knee to Baal and are now waiting for us to call them out and lead them forward. Bearing this in mind we can endure our temporary trials (which are not really trials at all) and seek the Lord's glory which is still to be revealed."

He goes on to speak of the work which is going on in various parts of the district, and particularly in the Hsin Chi area, and he tells, too, of the four workers who are carrying on evangelistic activities there. He says :—

" Although they are working amid great difficulties, we are thankful to God that He has guarded and blessed their work. If the Lord should open the way for you to return here, you will see many new churches and new Christians in and around Hsin Chi."

He then tells something of his own share in the work there.

" There is also the work for children. I thank God for His grace given to me, that in these last four years, through His great power, I have been able to establish a home (*i.e.*, presumably a school) for four hundred children. Last year, in the autumn, we had completed our plans to open a Middle School, but for the time being the Lord has not opened up the way and it has had to be dropped on account of the political situation. As a matter of fact, everything has been stopped ! But how tragic is the state of this flock of lambs, who daily hope and long to see their home opened once more ! "

THESE extracts reveal vividly the manifold activities, all on a firm evangelical basis, in which this Church has been engaged during these stormy years ; it all springs, as Miss Li says in her letter, from their " love to God and man." In our recent Synod meeting in Peking, so we are told, the Hsin Chi group—workers and laymen—were the strongest spiritual force. One is scarcely surprised to hear that, in addition to all its other activities, this Church has now assumed responsibility for the Churches and evangelistic work in the three counties nearest to Hsin Chi, *i.e.*, an area which was once a large section of our Siaochang Mission field.

The Hsin Chi Church, I have often felt, has much in common with the Church at Antioch, especially the fact that it is a strongly missionary Church, with a sense of man's need of Christ and a vision of a redeemed China inspired by His Spirit and power.

Book Review.

The Christian Minister in India

By C. W. Ranson. Lutterworth Press. 8s. 6d. cloth ; 6s. paper covers.

THE report of a commission on theological education might seem a formidable document to the unecclesiastically minded. This study, however, is very much the exception ; let no one be deterred. The reason lies largely in the attractiveness of the presentation : here is writing of a high order, with a gift for unhackneyed quotation which will delight the untheological. Who could resist this, on tradition ?

> "No churchyard is so handsome anywhere
> As will straight move one to be buried there."

But there is more to it than this. The historical background is sketched in a chapter entitled " The Pastor in the Indian Church," which is a masterpiece of compression and illumination. The problems of India, whether political or missionary, are largely the product of a history which is complex and baffling. Against this background is set the needs of the Indian church with the ominous revelation that the churches in India are seriously short of ministers—allowing *one* minister to 1,000 people the churches are nearly 50 per cent. understaffed—and this understaffing is getting worse. The Church needs both more ministers and better ones. How this is to be achieved is discussed in the more detailed sections which deal with existing theological colleges and schools and with recruitment and curricula. On these matters there is room for argument, but on the main conclusions of the study there can be little dissent. They are three :—

One is the need for co-operation between churches in theological training ; this is not merely a question of economy or efficiently planned teaching. It touches the central nerve of the Gospel ; and it agitates the strife of ecclesiastical loyalties. Co-operation has taken some steps forward, it must go much farther—and here is set forth how it might be done.

Another is cost. The figures relating to the cost of training the ministry, as set out on p. 132 and in Appendix I, are shocking. Clearly if this business of theological training is to be dealt with in a serious spirit, much more must be spent on it. This involves problems for the sending churches and the churches in India, but they are urgent and inescapable, since this is central, vital—whatever overworked adjective you may choose.

Thirdly, it is central because in the strategy of the church and the gospel, this business of training is the position which commands all others. This principle is written large in the Gospel story ; it is of the essence of the indigenous church movement. The neglect of this matter is to our shame. It is the supreme merit of this fascinating, readable and illuminating study that it sets the problem not merely in India and in a particular group of colleges, but against the wider background of all the churches. In this task the Church is supremely dependent on the outpouring of the Spirit, nowhere more so ; yet on wise canalization will depend the effective irrigation of the whole field, which is the world.

E. J. B.

¶ *Personal note. Dr. Read came out to help me in the early years of the Union Medical College, Peking, where the work he did is now universally recognized.—T. C.*

Drugs, Devils and Doctors

Bernard E. Read

MEDICAL missionaries going to foreign lands invariably meet with one or more systems of old indigenous medical practice. Among Arabic-speaking peoples there is the Yunani system, the Hindus practise Ayurvedic medicine and the Chinese use a system which they claim to be nearly 5,000 years old. The setting in each case is comparable to that in Europe about the sixteenth century, when the charlatan flourished, and when, lacking scientific thought, popular credulity knew no bounds. However, it should be recognized that out of the superstition and quackery of the past there has emerged present-day scientific medicine to which they bear an intimate relationship.

Face to face with an overwhelming majority of such practitioners around one, a modern doctor has a tremendous educational task before him. In China a century of modern medicine in mission hospitals has convinced people of the worth of modern surgery, but internal medicine has made much less progress. The sentiments of the public are still in favour of old methods of treatment, whilst, at the same time, there is acceptance of the worth of inoculations for various infections. The situation requires sympathetic understanding, for the development of which the missionary needs to study his people and their customs so that modern ideas may be built up on a satisfactory basis of their own civilization.

This article presents briefly three aspects of the subject: the drugs in common use; some of the superstitions in their use, and the character of the men who, according to their lights, care for the sick. In them all there is much of value, and it is worthwhile attempting to evaluate them at their true worth.

When China issued its first modern *Pharmacopœia* in 1932, about one-tenth of its *materia medica*, some sixty items, were identical with those in the standard old Chinese *Herbal*, written in 1597, which is the basis of indigenous medical practice to-day. The Chinese *Pharmacopœia* differs very little from our own, which is to say that one may find in China many indigenous drugs of value in modern practice, such as camphor, rhubarb, borax, alum, bitter and carminative drugs—gentian, dill anise, and so on. It is bad management for a hospital in China to send abroad for supplies of drugs such as camphor and rhubarb which are indigenous here, exported abroad and imported back again.

There are many hundreds of herbs in use, similar to those of the ordinary herbalist, whose practices in the home countries are correctly evaluated as a heritage from the old days of "the witches' brew," which has small value in a country where malnutrition is not extensive and where it is well recognized and treated with pure chemical products. However, in Asiatic countries, where malnutrition is wide-spread, cheap

brews of many herbs are of considerable value.

The Lester Institute in Shanghai has examined for their nutritional value a large proportion of 148 remedies specifically recommended in the old classics for nightblindness. A large number are rich in vitamin A or its precursor carotine. The richest is bat drug, and there are others, unæsthetic, which one would not choose in preference to the rich fish oils in use in modern practice. A large group of herbs used for beri-beri are also well rationalized by their rich content of vitamin B1 ; such things as plantain seeds are richer than rice polishings. The same has been found to be true with our examination of things rich in the other vitamins.

There is a wealth of material in the animal *materia medica*, on which modern medicine is again focussing its attention. Over a thousand years ago the Chinese were using the pancreas for diabetes, sheep's liver for anæmia and sprue, toad extract for the heart. This extract from the parotid gland contains chemical bodies almost identical with the *digitalis glucosides*.

Not all of the old medical practice can be rationalized in this way. When the old Taoist Pao P'u tzu claimed that cinnamon and toad's brains, taken for seven years, will enable a man to walk on the surface of water and never grow old or die, one knows that one is dealing with gross superstition. He claimed that this treatment enabled an old hunchback named Chao to walk 200 miles a day and to lift weights of over 1,000 pounds, and he grew hair on the soles of his feet over a foot long.

The demonology of Taoism lent itself to many bizarre practices, such as planchette-writing in sand. Its phraseology cloaked many commonplace things, so that one might be many years in recognizing simple hysteria as a female cat devil on the spleen. Its style of thought is ever with us ; it was the origin of alchemy for which China has good claim as one of the founders ; its early efforts to transmute the elements into gold and to find the elixir of life are identical with the European history. The men who were attracted to its teaching had keen enquiring minds, capable of pursuing modern scientific thought, and to-day, if trained, would be in the forefront of atomic research and those discoveries of science which bring so much relief to suffering humanity.

THE basic philosophies in old China underlying the definition of disease do not differ greatly from those prevailing in early Europe. Diseases, drugs and conditions were all defined in degrees of being hot and cold, wet and dry, and treated accordingly : hot and wet drugs to cure cold and dry diseases and *vice versa*. Similarities in the physical characters of the drugs had to correspond to the part treated, technically called the doctrine of signatures ; blood diseases required treatment with red coloured drugs ; heart complaints with heart-shaped leaves ; yellow drugs for bile disorders, and roots shaped like the human body for some bodily ailments. In the animal field there is great faith in the

courage to be imparted from eating a tiger's heart; and tiger bones, put in the bath-water or on the roof, will keep away evil influences. These and the multitude of similar ideas should not hide the fact that use of red iron ore is good for blood formation and the poppy capsule, shaped like the head, does produce opium which affects the brain. They had many rational procedures based on most irrational ideas.

WHAT the old school of physicians lack in the science of medicine, they certainly make up for by their excellent practice of the art. Steeped in its old folklore they usually have a good knowledge of the common poisons (with which every newcomer should make an early acquaintance). One says "usually," for sometimes one meets the opposite. Some years ago a gentleman telephoned me to know what I considered would be the effect of a dose of ten scorpions and ten oleander leaves, given the previous evening to an epileptic who had died in the night. Ten dead scorpions were quite harmless but ten oleander leaves would kill the most robust person. Oleander is not one of the old classical drugs, the dosage and effects of which, from centuries of experience have been carefully worked out so that the vast quantities of aconite, arsenic, nux vomica seeds, mercury salts, solanaceous plants, and many less familiar poisons are regularly used in suitable dosage.

Centuries ago, before beri-beri was recognized by scientific men, the old Chinese knew it and treated it successfully with substances rich in vitamin B1. The best find of modern decades is ephedrine, the alkaloid from the Chinese plant Ma Huang which the old doctors are said to have used for asthma and respiratory disorders nearly 5,000 years ago.

Old and new physicians have one great thing in common, namely, their sincere desire to cure the sick, and any new remedy of proven worth is welcomed by them. Quinine, a relatively modern drug, is universally recognized and used as the best drug for the treatment of malaria. With merely a superficial knowledge of anatomy, and an ignorance of cellular or gross pathology, the old physician is unable to begin to appreciate the significance of the tests of a diagnostic laboratory. Where a modern doctor has cultivated a sympathic friendship with them one repeatedly finds the second generation taking up a scientific study of medicine. I was talking to the grandson of one recently, a modern doctor, whose father had also studied modern medicine in the Union Medical College, Peking, and whose grandfather was an old practitioner.

It will be many years before any of the countries of the Asiatic mainland have a large enough body of properly trained men to care for the medical needs of the masses. The tendency has been to ignore or despise the services of the old practitioner. Without loss of professional dignity the modern trained man should be able to find some basis of co-operation, teaching the old type methods of hygiene and making them his chief channel of public health work. A small base hospital, where a doctor can exercise his personal Christian influence,

should be supplemented by a system of preventive medicine in which public-spirited men will co-operate. One may find many of the old school absorbed in lucrative practice, but there are also many, who, through the missionary, should catch the true spirit of service. There have always been men of larger vision, and with a longing for higher ideals, who have led in the progress of the human race ; such men, when they learn the truth of the Christian faith, though they may not have the basic scientific training, can be great instruments for good.

Even early man had his strivings and his groanings,
For the thing he understood not,
And his feeble hands and helpless,
Reaching upward through the darkness,
Touched God's right hand in that darkness,
And was lifted up and progressed.

Book Review.

Indians of the High Andes

Committee on Co-operation in Latin America, 156, Fifth Avenue, New York. Cloth, $3.00 ; Paper, $2.00.

THE Andean Republics of South America have seen through long ages the growth of successive cultures and civilizations, culminating in the truly wonderful empire of the Incas, whose peoples, numbering many millions, still inhabit the mountain backbone of the continent.

The authors of this book show how the Spanish conquest, in spite of masquerading as a Christian Crusade, brought nothing but slavery and degradation to these peoples. Under the system of *encomiendas* and *latifundismo* the Indian lands were divided into vast estates, and, together with the people, handed over to the conquering overlords. The Church of Rome became the most powerful of these, and, in the case of Mexico and elsewhere, fifty per cent. of the land passed into the possession of the Church. While these *encomiendas* carried with them the responsibility to care for the Indians and instruct them in the Christian faith, in effect these were treated as of less value than cattle : and as late as 1609 the Church was still discussing whether or not the Indian had a soul.

All that might have been preserved of these Indian cultures for the enrichment of mankind—and there was much—was ruthlessly destroyed by an ignorant soldiery, and, far from caring for the Indians or christianizing them, the Church was among the most grasping of these *encomenderos*, treating them as mere material for exploitation and the amassing of wealth.

This book, fruit of an intimate and detailed survey of the social, economic, and religious condition of these peoples, gives the Christian Church a pitiful and heart-searching picture of one of the neediest mission fields on earth. Written by a group of experts, each an authority in his own field of research, it also points the way to the solution of the terrible problems that confront the church or mission that, defying the hostility of the Roman hierarchy, is determined to bring the liberating forces of the Gospel to these Andean lands ; and this volume must be considered as a text-book for all such work.

A. S. McN.

¶ *We are in honour bound to see that the promises of the Atlantic Charter are made good to all men everywhere.*

Religious Liberty

J. R. Richards

WE ourselves have enjoyed full religious liberty for so long that we tend to forget that to many others less fortunate than ourselves the question of Religious Liberty is, in the truest sense, a vital issue. For such people the inclusion of "Freedom of Religion" as one of the "Four Freedoms" of the Atlantic Charter was an event of great importance, and a promise of real worth. For the realization of that promise they naturally look to us, for they themselves are, for the most part, members of minorities, utterly unable to do anything that would win for them the liberty they covet so much. The issue is one to which no professing Christian can be indifferent: that is clear. But can any national of the States which committed themselves to the Atlantic Charter be indifferent to it? Are we not, as citizens of the British Commonwealth of Nations, whether we profess to be Christians or not, in honour bound to see that the promises of the Atlantic Charter are made good to all men everywhere?

There is a danger that, as a result of the invention of the Atomic bomb, and of the economic distress inevitably following upon the disorganization of the world's life by war and the destructiveness of war, freedom from war and the fear of war, and freedom from want and the fear of want may assume so dominant a place in our minds that the question of religious liberty may come to be regarded as a minor matter of little more than academic interest. Were that to happen the consequences might well be tragic, for the question of religious liberty is not a minor matter, it is *the* fundamental question where the liberty and the rights of man are concerned.

Without religious liberty there is no real liberty; denial of religious liberty is a violation of human personality, and human personality is more sacred than is human life. Not for nothing did Jesus say: "Be not afraid of them which kill the body, but are not able to kill the soul." The true horror of Nazism was seen not merely in the tortured bodies of Belsen, but still more in the perverted minds and souls of the Belsen "beasts," products of a system which denied men the fundamental freedom of man—religious freedom. Any system which denies men this freedom treats them as less than men, doing violence to that which—in that it is akin to the Divine—is most essentially and truly human personality, and must, therefore, come under the same condemnation as does Nazism. More than one system of government comes under that condemnation to-day.

As a former missionary in a Moslem land I am naturally much interested in and concerned with the position of Christians and Christian minorities in such lands, and so, whilst pleading for full religious liberty for all men everywhere, it is from the standpoint of a missionary to Moslems, acquainted with the condition of affairs in Moslem lands, that I write this article.

I doubt whether any of the Moslem governments which welcomed and proclaimed their acceptance of the basic principles of the Atlantic Charter were in any way disturbed at the inclusion of religious freedom among the "Four Freedoms" promised men in that declaration of aims. I doubt whether they even considered the possibility that the Charter might actually be condemning the systems for which they stood. Most probably representatives of all such Governments would readily and categorically declare that in their respective countries all men enjoy full liberty of belief and of worship. Furthermore, I would not question the sincerity with which such declarations might be made by representatives of Moslem States, but I would, nevertheless, feel compelled to condemn such statements as misleading and untrue. What they would call freedom I would call grudging toleration; what I would call freedom implies much more than is acknowledged or granted by any Moslem Government

To make this clear let me explain what "religious liberty," as granted by Moslem states to their Christian nationals, means. Conditions are not absolutely identical in every Moslem land, it is true, but there is a general pattern which is more or less true of the position in all Moslem lands, and it is in terms of that general pattern that I write.

In nearly all Moslem lands Christian nationals can be divided into two classes: (1) members of Ancient Churches who are members of recognized minorities; (2) converts from Islam or other faiths to Christianity as a direct result of Moslem missionary work. Inasmuch as the position of a convert from Islam is rather different from that of a member of one of the Ancient Churches it is necessary to deal with the two classes separately.

ANY representative of a Moslem Government, called upon to show that in his country full freedom of belief and worship was granted to men of other faiths, would, I think, speak in terms of the recognition given to such minorities as Christian minorities, like the Coptic Community in Egypt or the Armenian community in Iran, or Jewish communities and other more localized communities like the Zoroastrian community in Iran. These minorities are officially recognized and, in law at least, have certain guaranteed rights. They have their own places of worship, their own schools and charitable institutions, their own tribunals where matters coming under their particular religious laws (when that law differs from Moslem law) can be decided. They are empowered to elect their own representative(s) to the State legislature.

In actual fact the rights and privileges guaranteed to these minorities by law are rarely fully enjoyed by them. In more ways than one the liberties granted by law are denied them in practice. With that, however, I am not here concerned. The point I wish to make is this: even were these minorities allowed to enjoy to the full, and without any restriction whatsoever, each and every right guaranteed to them by law, they would, nevertheless, *not* be enjoy-

ing full religious liberty. In other words : *the granting of community rights to a religious minority is not a declaration of religious liberty but a denial of it.* It is an assertion of limited freedom. The minority is free, not in its own right, not absolutely, but by charity of the majority, and only in so far as is essential to its survival as a religious body. Of Moslem states it is generally true to say that the people in power regard Islam as the State religion in the sense that only a Moslem is truly a member of the State. All non-Moslems are an extraneous or "foreign" element, and their very existence is a bar to effective internal unity. Community rights granted to minorities are reluctantly granted, for the existence of such minorities is deplored, and the very granting of them is a declaration that the minorities in question are not an integral element, but a foreign element in the life of the nation.

OF the uni-national State, Lord Acton wrote :

> "By making the State and the Nation commensurate with each other in theory, it reduces practically to a subject condition all other nationalities that may be within its boundary. It cannot admit them to an equality with the ruling Nation which constitutes the State, because the State would then cease to be national, which would be a contradiction of the principle of its existence. According, therefore, to the degree of humanity and civilization in that dominant body which claims all the rights of the community, the inferior races are outlawed, or put in a condition of dependence."

Substitute "the Moslem Religion" for "the Nation," "religious communities" for "nationalities" and "races," and "Moslem" for "national," and these words are an apt description of the position of religious minorities in Moslem lands to-day, and, too, a fair summary of the attitude of some Moslem Governments, and, in particular, of the attitude of the Egyptian Government towards such minorities.

In no true sense are members of such minorities free, in no true sense do they enjoy full liberty of belief and worship, for they are penalized for their faith in that they are not granted full rights of nationality, but only community rights, and that only to the extent to which such rights are granted in actual practice. Only the Moslem enjoys full rights of citizenship ; only the Moslem has any effective say in the government and policy of the nation. Every member of a "recognized" minority is "outlawed" in his own native land. That is the sober truth. These minorities no more desire "community rights" than do the Christians of India, they want full rights of citizenship. They want the same freedom as is enjoyed by the Moslem ; they want complete equality with the Moslem. To the extent that they are deprived of that equality, to that extent are they deprived of freedom of belief and of worship, for religious liberty means more than the right to worship God in a church ; it means the right to serve God as a free man in the service of the community, and that in any capacity whatsoever to which a man's gifts and ability make him fitted ; it means possession and enjoyment of full citizen rights in the nation of one's birth.

That liberty is something no Moslem Government grants to any religious minority.

IF the position of members of recognized minorities in Moslem lands is unsatisfactory, still more so the position of converts from Islam to the Christian faith, who are members of the younger Churches. Nowhere do such converts enjoy a greater measure of freedom than they do in Iran, but even in Iran their freedom is limited. In Iran a man's right to choose his own religion is recognized ; he can legally register himself as a Christian ; he can marry by Christian law in a Christian church. A Christian priest, himself a convert from Islam, has been appointed registrar for Christian marriages in one city. He can, if he so desires, claim for his children exemption from attendance at lessons in the Moslem religion in Government schools. He enjoys a real measure of liberty. But, even so, he does not enjoy full citizenship rights ; he does not enjoy full equality with the Moslem. He cannot hold high office under the State ; he cannot become even an ordinary member of the State legislature. The State is Moslem, and only the Moslem enjoys full citizenship rights. His lot is, however, a much happier one than is that of converts from Islam in some Moslem lands.

In Egypt, for instance, even the Moslem is denied full religious liberty, for he is *not* free to change his religion. Apparently the non-Moslem alone enjoys this "freedom," for he can at least become a Moslem ! Legally a Moslem cannot change his religion, and so the convert is regarded as a traitor to both Islam and the nation. For him there is no freedom. By changing his religion he virtually outlaws himself. It is, I think, questionable whether his right even to continue in existence is legally recognized. If it is, that is about the only right he has got. A woman convert would find it difficult to escape with her life even. The Copt has his community rights ; the convert has no rights at all.

To such people the Atlantic Charter brought real hope of better things to come. To them the question of religious liberty is a vital issue. Have they no claim to our sympathy ? no claim to our support ? Surely the issue is one to which no Christian can be indifferent. It affects the whole Church. Either the Church is or is not the "Body of Christ." If it is, then the words of St. Paul are true and "the members should have the same care one for another," for "whether one member suffer, all the members suffer with it." When deprivation of freedom in its fullest sense so oppresses Christian minorities as to make difficult their very survival, when pressure upon them is such that the weaker elements cannot withstand it, but fall away year by year, when men are denied the right to choose their own religion, and converts to Christianity become virtual outlaws—the whole Church as the "Body of Christ" is affected. The Church must stand for religious freedom, the Church must strive for it. Teaching men that their bodies are temples of the Holy Spirit, that they are not their own, the Church dare not be silent when violation is done to

the fundamental rights of men and to human personality, when men are treated as less than men.

FURTHERMORE, the Church must uphold and defend the dignity, worth and sanctity of religion. Christians cannot acquiesce in the prostitution of religion for political or other ends. They cannot allow any State or States, claiming to act on their behalf or in their interest, to make of religion, and of the religious rights of men, a means to further its or their own ends, and to be discarded when such ends are attained. For that reason the Church cannot allow the declarations of the Atlantic Charter, with its promise of religious freedom for all men, to be relegated to the limbo of propaganda doctrines that have outworn their usefulness, but must call upon the leaders of the nations to make good the promises of those declarations. They must be honoured if religion is not to be dishonoured ; the Church must call upon the nations to honour their pledge if the Church herself is not to be guilty of dishonouring religion. The moment is critical, the trumpet must not give an uncertain sound.

Religious Liberty in Italy

EVANGELICAL Christians will follow with great attention the developments of the next few months in Italy. Rome has had to give ground to the Protestant Churches, and especially to the Waldensians, since the Allied occupation. Now she is trying to regain her position of unchallenged privilege in the new Constitution which is being drafted. Broadly, the position is this : the strongest party in the Constituent Assembly is the Christian Democrat, which is committed to defend the position gained by Rome in the Lateran treaty and the Concordat. The other major parties have little interest in the religious problem except from an academic point of view. Only a small minority can speak for the Protestants. They have been supplied, as have all the deputies, with a statement of the problem from the Protestant angle. The Waldensian Church has a special committee at work to submit proposals, but they are taking their firmest stand on the principle that there should be freedom of worship, of conscience and of propaganda. They know too well that if they submit a formally drafted article, legal subtlety can whittle away its real meaning.

As an example of the methods adopted, it is interesting to note two articles from a draft by Count Rucellai. Article 6 states : " Public propaganda contrary to the religion of the State (*i.e.*, Roman Catholicism) is forbidden." Article 7 : " The State guarantees to all its citizens . . . liberty of profession and propaganda of their own religion as long as this is not contrary to any other articles of this present law and of the penal laws." Anyone who preached evangelical doctrine could, therefore, be punished for having made propaganda against the State religion. The guarantee of liberty of worship would, in fact, be a mockery.

The whole affair is still fluid. That is to say, the future of the evangelical Waldensian Church is still uncertain. The leaders of that most ancient of reformed Churches are doing their utmost to safeguard the future preaching of the Gospel. But at the same time they affirm their conviction that " No human law can cancel our responsibility as preachers of the Gospel." G. D. J.

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¶ *A Handbook for Christian statesmen.*

A World Christian Handbook

E. J. Bingle

TO undertake to write on a book which is not yet written, let alone published, which does not exist even in outline, may seem to verge on phantasy, but I would like to share my thoughts on this matter in the hope that what I say may strike responsive sparks in other minds. In that way we may become co-operators in the great unpublished.

There can, I think, be little doubt as to the desirability of some such work. We—and by "we" I mean anybody who is concerned with the work of the Church of Christ throughout the world—need to be presented with a vision of that world-wide Church, not only in terms of metaphors or of flowery perorations to missionary addresses, but in terms of the actual facts of the situation expressed in the dubious, dull and necessary medium of statistics, of survey and comment, and even in the prosaic form of a list of the addresses and officers of the many societies which share in the activities of the Churches throughout the world.

Nor can there be much doubt as to the time for producing such a work. If we take the most casual glance over what has happened since the Edinburgh Conference of 1910, we are struck at once with the advance which has come about, in spite of two world-wars and because of two world-wars, in the sense of world-community, of world-need, and of world-organization, in the world at large and in the related spheres of missionary activity and of world-churchmanship. Thirty or forty years ago, a handbook of world Christianity would have been a record of many kinds of activity, unco-ordinated, unplanned and only too frequently competitive; though there is still far too much that is unplanned and even the result of rivalry, the advance has been amazing. That advance has been not only in organization, but also in size; men have been forcing their way into the Kingdom, in spite of our gloomy returns at home. The extension of the human boundaries of the Kingdom, and the increase in co-operation have together made possible and necessary a handbook which will record, not once for all, but periodically, the progress of the Christian movement.

Time and need do not suffice to produce a book or anything else in this world, and it may be of interest to outline the main streams that have flowed into the project of a World Christian Handbook.

One of these streams may be summed up as the œcumenical movement, which is formed from the International Missionary Council and the World Council of Churches. The Edinburgh Conference of 1910 was the progenitor of the International Missionary Council, whose work became more widely known by the conferences at Jerusalem in 1928 and at Tambaram, Madras, in 1938. The International Missionary Council developed its research department and produced, under the direction

of Mr. J. Merle Davis, a series of monographs on particular problems of a missionary kind in three continents. It also produced under the editorship of Mr. Joseph I. Parker a large volume, which, I fear, has remained largely unread, with the formidable title of *Interpretative Statistical Survey of the World Mission of the Christian Church*, in preparation for Tambaram, 1938. It was by then possible to produce a handbook for the so-called younger Churches.

THE World Council of Churches was in process of formation when the war broke out ; it is now taking shape and is branching out into many varied activities ; in particular the work of the International Missionary Council is being integrated with the World Council, though remaining an autonomous organization. Any handbook which the International Missionary Council could produce of its activities would now be an unbalanced picture of the scene before us. The World Council of Churches needs, as a necessary part of its activity, a record of survey and statistics, revised periodically, which will present to the world not merely the degree of union to which the Churches have attained, but what remains to be attained, and perhaps even more important, to stress the fact that the world is still largely non-Christian and to point to the need of missionary activity not only as an autonomous activity but as the very *esse* of the Church.

The other main stream is a movement which is far less widely known than it should be, which goes by the name of World Dominion. It was founded a generation back by a group of men who were profoundly concerned in the missionary activity of different Churches, but who were at the same time criticial of what was being done, or rather, of the principles which seemed to underly what was being done. They saw clearly, some might say almost too sharply, that the missionary work of the future, if it was to rest on secure foundations, must be guided by two main principles, one of which they called survey, the other the indigenous Church.

The principle of survey was simple common sense which has been very uncommon in missionary work : that no new work ought to be undertaken before the needs of the whole area and of the country as a whole had been surveyed ; that such survey should be repeated periodically ; that ultimately the survey should compass the whole world. The second principle which they stressed was again common sense, though you might not think so in the midst of the complexities of the mission field : that the aim of missionary work should be a self-governing, self-supporting, self-propagating indigenous Church. The principle of survey was carried out before the war in a series of volumes, published by the World Dominion Press, which covered many of the chief missionary areas of the world ; if the war had not intervened the series would have covered the world and the time would have been ripe for a complete world-survey. These surveys, which are in some cases considerable volumes, are factual, statistical, and interpretative in so far as they are concerned with the possibility of Christian advance.

These various developments had reached a stage where they had a common objective and a common need. The International Missionary Council was concerned with what were not too happily called the younger Churches ; the World Council was concerned with the fellowship of Churches throughout the world ; World Dominion surveys were nearing the point of a world-survey, while the principle of the indigenous Church was everywhere acclaimed, if not very effectively practised. These streams joined together in a common committee of survey and research, and among the first of its projects was that which I now wish to describe and discuss.

WHAT are the problems which beset such an enterprise as a World Christian Handbook ? They are numerous, but some of them I would like to discuss here. One is the problem of cost, which can be briefly dismissed, since the Survey Application Trust of the World Dominion Press was formed precisely for such purposes as this and is able to carry the project in its earlier stages.

Another problem is that of the constituency which we seek to serve. It is well known that there are various levels of missionary literature which reach (or are intended to reach) different classes of readers who are concerned with the extension of the Kingdom. A book which aims at being factual, statistical, and only to a lesser degree hortatory, is not likely to reach a great mass of readers. It is concerned with those who want to know the facts, so that they may use them for reference or for passing them on in more simplified form to wider groups or in the discussion of larger policies. A work of this kind is not likely to be everybody's cup of tea ; still we hope for a wide circle of missionary readers, officials, libraries and the like who will be prepared to spend, say, 12s. 6d. on a book which should be rather weightier and less ephemeral than an 8s. 6d. novel. But we can make no guarantee of the price at this stage !

A preliminary problem which we have already attempted to solve is the age-long struggle between authority and freedom ; it occurs at once in connection with such a project. Such a handbook must carry authority, in the sense that its figures and facts are reliable, but also as having the support of the authorities of churches and missions with those whose work it is concerned. But it also requires a degree of freedom, since official utterances are so often concerned with the past and are out of date as soon as uttered. Official caution may be so overdone that it is completely sterile in results. It is perhaps worth recalling that in political matters the handbook which is most widely consulted for international affairs and which is regarded as most reliable is one that has no formal authority behind it at all : I refer to the *Statesman's Year Book*, which is indispensable to any reference library. We are attempting to combine both principles ; officers of the International Missionary Council and the World Council of Churches sit on our Committee, and co-operate most readily, while the main burden of compilation and survey must rest with World Dominion. It remains

to be seen how this will work, but it seems to promise a good working compromise between authority and freedom.

NATURALLY the worst headaches are those concerned with the contents of such a volume, and our work has so far been concerned with this preliminary burden. We are beginning to emerge from primeval chaos, but we have not yet reached the stage of cosmic order.

To deal with the simpler issues first. Obviously you require a directory, which will include the names of Churches in the World Council, the missions and National Christian Councils which are in the International Missionary Council, and the names of their principal officials and—equally important—their addresses. We could fill the whole book with this sort of thing, if we wanted, so there must be limits. Someone rang us up recently to ask the address of the head office of the Church of the Latter Day Saints in Britain. Perhaps you don't recognize them under that title ; the latter-day saints are more popularly known as Mormons. Well, we looked up Whitaker, which gives, surprisingly, the fact that the Mormons have eighty-two churches in Britain, but Whitaker offers no address for the would-be enquirer. I doubt if we shall reach to the Latter Day Saints, but the Directory is (or appears at this stage) necessary and fairly straightforward.

The real headache begins with statistics. When you have passed all the funny stuff about figures, it remains that you must have some, but you must not have too many. There is little doubt that Mr. Parker had too many and was consequently unread ; the International Missionary Council in New York had him boiled down to a more digestible form by Dr. Searle Bates, and in this form they are far more stimulating and appetizing. It all depends on what you want your figures for ; it is dangerous to attempt precision where it is unobtainable. What we suggest you want is a series of comparisons which shall be broadly reliable. To compare the Christian community with the non-Christian in any given area, in terms of numbers and space ; to compare the present size of the Christian community with its size ten, twenty years ago ; to know, as far as figures can tell you, the outreach of Christian service in education, medical work, and philanthropy in non-Christian lands ; to know the size of other Christian bodies, Roman Catholic and Orthodox : all these seem reasonable demands which can be represented in figures, but it is doubtful if much more can be done.

Our last section, which will presumably appear first in the book, invites consideration still more urgently. It became clear in private discussion and in committee that what is needed is a factual survey of the Christian movement throughout the world. We need to discriminate at once. In the countries of the older Churches, we need an authoritative survey of the effects of the war on the Churches, of what is being done to assist them, and of the prospects for the future. In the countries of the younger Churches, we need a more precise account of the situation in 1939, as regards Christian work and its

success or lack of it, of the effects of the war on Churches and missions, of special developments which may have taken place during the war period, and an analysis of the post-war situation. Such surveys need to be interspersed with short essays on particular problems which concern large areas, such as literacy and literature in Asia, the Church union movement in India, the rising tide of African nationalism, the colour bar, the relation of the new nationalist Governments to the Christian Churches.

These surveys must form the main part of the building, but they need to be buttressed by a number of articles which are not strictly survey in character. The outstanding events of the last few years need to be analysed in their relation to the need of the world and the spread of the Gospel; two such issues which start to mind are those of atomic energy and religious liberty. A reliable, and to some degree authoritative account of the œcumenical movement must be provided. We need some account of the movement of Christian thought throughout the world in recent years, which shall be concerned with men and books. A debated proposition is whether we shall provide a *Who's Who* of the Christian world; problems of space, of inclusion and—more delicately—of exclusion, of detail, may debar this, though there is little doubt that many people would find the greatest interest, and possibly an unholy joy, in this section.

THE real point of a World Christian Handbook must lie in this: when you have presented the facts of the Christian world as fairly and reliably as you can, what of it? What challenge do the facts present to advance, to claim for the Kingdom of our God and of His Christ, those areas of the world where His Name is not spoken, nor His word obeyed? Not only in terms of space, but also in terms of depth of living are we challenged by the facts of the present. There is a Christian world, which we describe in words and figures and maps and diagrams, but it is not co-terminous with the world of space or with that inner world of thought and motive which lies only partly explored. A World Christian Handbook is not likely to promote complacency; it should provide us with grounds for hope and even more with the stimulus to more careful and intelligent planning and more comprehensive action which are the crying needs of the Christian Churches of our time.

WE are glad that "A World Christian Handbook is not likely to promote complacency." Let us have a board of strategy to study this world survey and make recommendations which a world outlook will suggest. For lack of an intelligence service, and owing to the multiplicity of societies, there has been a maldistribution of forces and resources. Let Christian Councils promote co-ordination, which will lead to economy, efficiency, and wider outreach. It is time *to act* on indigenous principles; to inaugurate a new advance from stations that have been occupied by foreigners far too long; to use modern methods—aviation for mobility, radio for universal Gospel proclamation: and let us integrate the world outlook into our home evangelism.

T. C.

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"EVANGELISM"

For many years before the war the World Dominion Press published a prayer bulletin under the title "World Evangelisation." This publication gave news of the world-wide enterprise of the Christian Church. Facts and movements were reported for the information and prayer of God's people. Groups as well as individuals from the four quarters of the earth found in its pages inspiration for informed intercession.

This prayer bulletin has now been amalgamated with a pre-war publication which went under the title "Evangelism" in which was recorded the results of careful and objective survey work into evangelistic experiments and into principles of evangelism.

This joint bulletin is now produced under the title "Evangelism" and is issued six times a year. It is published by the World Dominion Press for the Bureau of World Evangelism, Mildmay Centre, but editorial communications, subscriptions and all correspondence should be addressed to the Editors "Evangelism" 30, Brompton Square, London, S.W.3

¶ *A social fabric must be rebuilt, stronger than the walls of distrust and hate that now divide the world.*

France: an Œcumenical Congress

Winifred Galbraith

THE Congress of Œcumenical Studies organized by the *Alliance Protestant des mouvements de Jeunesse* in September, 1946, marks, I think, another stage in the history of œcumenism. Although the French Protestants are divided sharply as Lutheran and Reformed Church, the Protestant Youth Movements consisting of the Y.W.C.A. of France, Y.M.C.A. of France, Protestant Scouts, Protestant Guides and Federation of Christian Students—have co-operated in various enterprises for some years, and since 1942 have had a Council of Protestant Youth. During the war they worked together on an enterprise, *Comités intermouvements auprès des Evacuées*, (now called *CIMADE*) in concentration camps, in heroic assistance to Jews, and in bombed areas. Now more than seventy young men and women, organized into teams, are still engaged in various forms of relief and evangelization. But that is a story in itself. Several of these summer schools for French youth have been held and the leaders are to be congratulated on their large and long-sighted courage in assembling, despite all difficulties, 250 young French men and women, and in inviting delegations from other countries, of whom seventy, representing eleven countries, were able to be present.

The place of meeting was Versailles, dominated by its great *château* and wonderful gardens, shabby as to paint though gay with flowers, and material recovery in France seemed to be proceeding rather more rapidly than elsewhere in Europe. After the years of isolation it was a moving experience to pass out of the narrow limits of one's own life to that other, so like and so unlike, of those we call foreigners. Some of the French youth had, of course, hardly realized the wide difference of attitude, background, and ideas of fellow-Christians even of their own land, but they set themselves with real zest to try and understand, becoming thereby more sharply conscious of their own inheritance. "And what is the practical application of that?" was the English question to passionate discussion of theology between Frenchmen. *Précisez exactement*—what do you mean by that?—was the French demand, and many of us found ourselves quite unable to comply with the request when it came to expressing our deepest convictions.

There was width in the planning. "Jesus Christ, the sole meeting place of men with each other"—was the theme of the Conference, and the various expositions of this title included an address from a member of the Orthodox Church on "*Le Verbe et le salut du Monde*," and one on "The Lamb," by a priest of the Roman Catholic Church. The latter stayed all day, and an extra session was arranged when questions were asked and answered—those acute questions that arise out of the religious situation in small places where the tiny Protestant minority tends to pro-

duce difficulties in face of the tradition and prestige and numbers of the Roman Catholic Church.

But even these differences were seen to be less than the immense problems put by the world "now not only 'laic' or secular, but clearly hostile to the faith and teaching of Jesus Christ." And as Catholics and Protestants have drawn together to fight in the Resistance, so the question arises of their co-operation in the even greater struggle against a society organized in a fashion that denies its true destiny.

SO the Conference studied œcumenism; the historical and other differences in point of view and practice; the movements towards reunion and intercommunion, finding on the way strange agreements where difference was expected, and agonized cleavage over matters which had always seemed foregone conclusions. But also half the delegates by choice devoted this time to consideration of political and social questions. This was new ground for a great many; they had either naively taken for granted that the direct words of the Bible should be applied to complicated political situations in a world where the authority of these words is denied; or they had taken refuge in a piety which refused to consider the political world at all. But the spectacle of the world to-day in its poverty, its misery and its struggle, drove the delegates towards a real acceptance of responsibility, not only to evangelization, but also to study of what this Gospel implies for action.

What was achieved? The fine-sounding resolutions which the group drew up were sifted and pruned till at last there were left no urgent recommendations to the United Nations or to Governments, but a deep personal commitment to charity and unity, to study, to prayer and to *action*. Some were disappointed at this result. A statement in the press was the least that might have been given, it was thought; a declaration and a challenge to the world. It is significant of a deeper realism and of the distrust of words that have not the weight of conviction behind them that 400 men and women, mostly young, should urge action on themselves and not on others. It is hopeful for the future of the French Church.

WORSHIP was the centre of the day's work as the Saturday evening vespers and Sunday services were its climax: vespers according to the Orthodox rite, and Evensong according to the Anglican—Morning Service according to the Lutheran and then to the Reformed. Here again the group set itself with earnestness and discipline to enter into traditions strange and even "wrong" in their apparent travesty of what had been accepted as right. And if the sense of unity was easier in worship where attention is turned away from the self, the mystery and sin of division was felt the more strongly.

Adventures such as these are costly in time, energy and money. They are essential to the rebuilding of a social fabric stronger than the walls of distrust and hate that now divide the world.

China's Youth at the Cross-roads

Mary E. M. Contento

BETWEEN the years 1925 and 1937 the educated Chinese was the most anti-Christian of all the members of his community. China had declared war on Germany in 1917 in the hope that when the war was over she would be given just consideration when the peace was made. The handing over of a section of the province of Shantung to Japan brought about a wave of nationalistic feeling, distrust of the Western powers, and with this a dislike for the Western religion. It was argued that the Western nations were Christian countries ; if they acted unjustly and imperialistically, this must be due to their Christian culture. Thinking young people read history and they concluded that in Africa and India Christian missionary enterprise and imperialistic domination had run a parallel course ; they considered that Christianity was the cause and conquest the effect. If China wanted to preserve her country intact she must fight against the insidious religious teachings of the missionary, which would rob her people of their patriotism and of their sense of responsibility for the welfare of their own country.

With the increase in the number of educated young people, national self-consciousness grew stronger, and when in 1925 the British as well as the Japanese became involved in an incident in Shanghai which led to the death of several demonstrators, there was a violent outburst of anti-Christian and anti-foreign feeling throughout the country, with the result that the missionaries, who, in many cities, were the only westerners, felt the full force of this, and had to leave their work and withdraw from the interior of China.

During the years that followed, while Christian work continued, missionaries were not particularly popular. In many places, the school-children were warned by their teachers not to go near the church, and frequently those who did so were beaten publicly next day ; in one village a child was sent home from school altogether because her father was a Christian. Even those studying in Christian mission schools were largely under the influences of the local party headquarters and its political propaganda. It was firmly believed that the foreign missionary was in the pay of his Government and sent home frequent reports to high officials as to the state of inland China. One was often asked : " What salary does your Government give you ? I suppose that the Cabinet Ministers pay a great deal of attention to the reports you send home."

The assurance that we had no such salary, and were not acquainted with any Cabinet Ministers, was met with a smile of incredulity. A large number of the educated were also pro-Russian and very sympathetic to Communism, a fact which further increased their animus against Christianity, and it seemed im-

possible to reach any great number of them with the Gospel. Like the Pharisees of old, they would not enter the Kingdom of God themselves and hindered those that would do so.

IN 1937, when schools and colleges fled from the occupied areas into free China, and the Japanese advance continued into their country, the lives and thinking of the educated classes underwent a great upheaval. By the beginning of 1938 great numbers of them found themselves far from home, in towns or even villages of which they had scarcely heard before. Many had walked for weeks over the mountains ; all of them had made journeys beset by dangers and discomfort of all kinds. They had left behind them their first-class buildings, with their modern equipment, electric lighting, and comfortable bedrooms. They took possession of old temples or were housed in hastily erected mud buildings with thatched roofs. They studied by the light of candles or oil lamps ; they slept in crowded dormitories with the beds in tiers of three ; their food, provided by the Government, was poor in quality and frequently insufficient in quantity. In most cases they had lost touch with their homes and families, and received neither letters nor money. It was no wonder that, thrust out like this, they felt the need to rethink their philosophy of life.

Faced with the problems of war, the fear of a civil war after the victory, and discontent with many of the conditions of life in China, a great number took as their motto : " Eat, drink and be merry, for to-morrow, who knows what will happen ? " Others, and these the more thoughtful, began to search the national and social life, as well as their own hearts, to find the cause of failure. These were driven to study the Bible to see if it had an answer to their problems, Could Christianity regenerate the life of individuals, and so of the nation ? Others, because of loneliness, despair, anxieties and heartaches of one sort or another, turned to the Bible to find comfort. So, early in 1938, it was common to see a student stop at a Christian book-room, spend a little time reading the Bible, or buy one if he had the money, and go on his way. This was astonishing to us who had heard more from the students about burning Bibles than buying them.

Advantage was taken of this new state of mind, and wherever refugee schools were situated Bible classes and Christian services were started, with the object of helping those who were interested. In most places the response was greater than had even been hoped for, and soon Christians were organized in the various Government universities and high schools. Missionaries, who were formerly regarded as the enemies of China, now were welcomed as friends ; their houses in many cases became home to these young people ; they were welcomed in the schools by the teachers as well as by the students ; where formerly it was forbidden to teach the Bible now it was freely preached. Assembly halls were lent for religious meetings, and it was evident that a new day had dawned.

CHINA'S YOUTH AT THE CROSS-ROADS

A year ago, in July of last year, a great conference was held in Chungking, organized by Chinese, and to it delegates were invited from every university in free China. About two hundred came, and day by day one saw students going up to the front of the meeting hall, and kneeling in prayer, while with tears they accepted Christ for the first time, or confessed their coldness and neglect. A new spirit was manifest, and from this conference a wave of religious revival spread over the country.

At first we thought that the victory over Japan would turn people's thoughts to their return to their own homes, but, with the disillusionment that followed the Communist occupation of great sections of North China, more young people than ever turned to Christ to find satisfaction. Mr. Calvin Chao, and Mr. Andrew Gih held meetings in several of the university centres with amazing results. In fact, the chief newspaper in China had an editorial about their meetings which said that never had such scenes been witnessed ; the editor said that while he could not understand what was happening, he had no doubt that something very genuine and very important was taking place, for, he said, education had concentrated on the intellectual and physical problems of young people, but had no solution for their spiritual problems, and it was very evident that Mr. Chao and Mr. Gih were answering these.

THERE are open doors, but there are many adversaries. It is very important that we work and pray for the victory of the Gospel in China. A Communistic and anti-Christian China would be one of the greatest menaces to the peace of the world. The young people are standing at the cross-roads ; Christ and Communism both call them ; shall we see to it that Christ wins ?

Latin American Youth Conferences

IN August two evangelical youth conferences, forming part of a growing œcumenical movement, were held in Havana (Cuba). The first was the Latin American Youth Conference, which was attended by 65 official delegates, drawn from 17 countries and representing 1,250 local youth societies, and 20 denominations. In addition, there were 30 fraternal delegates. The central theme of " Liberty " was discussed in its social, political, economic and religious aspects. Dr. J. A. Mackay, President of Princeton Theological Seminary, and several outstanding Latin American youth leaders, made valuable contributions to the conference.

A mass open-air meeting was held in the amphitheatre, when more than 6,000 gathered to witness to their evangelical faith and joined in the singing of Luther's great hymn, " A Mighty Fortress is our God." No clearer proof was needed that the evangelical movement was a fact and that it had come to stay.

The other conference was one of united youth, sponsored by the youth movements of Latin America, the United States and Canada. Of the seventy delegates, two-thirds were Latin Americans and one-third North Americans. The bases of inter-American co-operation of Christian youth were laid down and plans discussed for the closer co-ordination of the three movements.

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¶ *Typical word Pictures.*

At Work in Kenya

Stanley Bell

IT is a Sunday morning. The sun has not yet risen high enough to be too hot. The road winds round the little hills, here and there overgrown with grass and pleasant to the feet ; here and there formed of dried earth which is turning to powdery dust, for the rains finished about two months ago.

Later it will become really hot : the dust will rise at every step, the shadows of the palm fronds will grow shorter across the roadway, and the sun will burn down on one's head and neck. Then the women will come laboriously along the road, their great loads of yams, bananas or firewood resting on their stooped shoulders each supported by a flat thong across the crown of the head ; and they will make their breath whistle out in a hollow, tuneless, low note as the sweat runs in little, glistening streams down their black faces. Their dried cowhide garments will rustle as they move along, and their feet and legs will be covered in light, brown dust.

But now only a few early travellers are out on the road. Here is a man clad in a dirty piece of blanket, carrying his spear, and raising his free hand in a salute as he says his word of greeting in passing : " Greetings, my father." Here, too, is a herdboy taking his cattle and sheep out to pasture. He looks surprised, and just a little frightened to see a white man walking along the road so early in the day, and his greeting is only murmured as he slowly turns his head to watch the passer-by. Then, perhaps, a young woman, gay in her cowhide skirt newly treated with a mixture of red clay and mutton fat, with her shining coils of brass wire on wrists and ankles and hanging from stretched ear-lobes, and her thick strings of blue beads round her neck. She bears a big brown calabash in which to carry water, its narrow neck closed by a smaller, narrow calabash inverted into it. She is curious, and ready to talk : " Greetings ! " " Greetings to you." " Where are you going to ? " " I am going to preach at Ncunguru." " Very well, may you journey well ! " " And the same to you." So she passes on to draw water at stream or spring and then to return to the thousand and one duties waiting to be done in an African village.

" I am going to preach . . . ? " Well, that is to put the translation into common English speech, but a literal translation would be slightly different. It would be something like this : " I am going to proclaim the good things of God," or " I am going to announce the good thing that came out from God."

So, as I walk on along the few miles of road to the preaching place, I let my mind play with this little translation.

Shall I say the church was packed ? It was, indeed. But for truth's sake I must tell you that this church was only made of poles and dried sticks and thatched with dried bark. Its pews were rough pieces of tree trunk supported on shorter pieces of wood driven into

the ground. The preacher needs to be very brief, or extraordinarily interesting if his hearers are to sit still for long on such pews ! Men and women, young lads and girls, and small children filled the place, packed on to the little seats, and crowded round the walls, while some stood outside at the entrance gazing in and listening. The singing ? These people seem almost incapable of singing semitones, so they modify tunes to suit themselves. From beginning to end they sing with all their strength. So the thatch must have vibrated, as my eardrums certainly did, as they lifted up their voices with fervour, if without melody. Let us pass by the sermon, but look a moment at the text : " They came to Him from every quarter."

WHO are they ? Where I live they are like those I have described. Their fathers and grandfathers stand at about the same level as our ancestors, the Ancient Britons. They are herdsmen and gardeners, with no written language, very primitive art, very limited music, with a small knowledge of pottery and metal work, and with a religion which is largely the recognition of a spirit world peopled by their ancestors. In some other parts of this country you would see them a little more advanced : perhaps even third generation Christians ; their children going to school, their clothes and homes cleaner and neater, their minds a little more enlightened, their faith towards Him of whom the text speaks.

Why do they come ? Let us answer honestly that many come for what they can get. We, who have come to Africa in His name, have brought healing, and they come to get that. There must have been many in the days of His flesh who came to Him for what they could get ; and there were many who got much more than they expected. If you came into the out-patient department of our small hospital you would see them coming. It may be an old grandmother with only a few teeth left in her head, who decides that she will risk the white man's needle, and see whether he can pull one loose one out with less pain than she would feel were it to be gouged out with a knife and with no anaesthetic in the village. By the time one has come out she has found two or three others she would like removed.

It may be the young mother with her first babe, perhaps only a week or two old. Already she thinks it has got worms because it has begun to vomit. So she comes to have the worms removed. The teaching we try to give her : that young babies are fully supplied from their mother's milk, and need no chewed yam to be spat into their mouths to supplement Nature's food, is not well received. All the mothers in her village feed their babies that way, so it must be the worms. Occasionally a little of our teaching sinks in.

It may be a young man who has been off to buy sheep and goats at a place where malarious mosquitoes abound, and now he comes with fever, headache, and pains in his limbs. Our African dresser quickly demonstrates the tiny parasites of malaria in his blood, and he is admitted to the ward. He has begun to learn that our medicines are more efficacious

than the little parallel incisions which are made by some old man in the village to let out the illness with the blood from the painful part ; or the little burns made with a glowing firestick over the painful places to send the illness away.

It may be the young wife who has plucked up courage and has come for her confinement to the hospital. Slowest of all in this area of life, the old customs and traditions are beginning to yield to our ways of cleanliness and orderliness. Babies are being born who would have died in the process of birth ; mothers are being saved whom African custom would have condemned to a miserable end.

THEY are coming for healing ; and day by day we try to give it to them, in His name. How often the spirit of the second mile, of the broken box of perfume, is lacking in us ! Yet it is better to have seen that ideal shining sometimes through the befogged ways of our little lives, and to have set our faces toward it, than never to have seen it at all.

We, who have come to Africa, have brought education, and over this part of Africa they are coming in hundreds to get it. You might glance into a little village school, and see there a young lad trying to give to seventy or eighty little black bairns just the glimmerings of reading and writing. You might see the curious mixture of people, young and old, who come to buy books now printed in their own language. For years missions have struggled against ignorance and apathy to bring education to the people of this part of Africa ; but now the tide is turned, it is flooding in so that our schools are swamped with children, and our resources of trained teachers are pitiable in face of the demand. Yet a purely secular education, uninspired by the spirit of humility and service, is a danger which even Governments recognize : hence their insistence that at least the training of teachers should remain in the hands of Christian missions.

Yes, many of them come for what they can get ; and giving them what we can in the name of Christ, we must see to it that they get something more. Coming for healing they must somehow glimpse the hem of His garment. Coming for learning they must somehow hear the music of His voice. Coming to us for what we can give they must somehow meet Him, Who alone gives life abundant.

Widespread, simple medical work is of great value. Christians should be taught how to help their neighbours. This incidentally would earn a gratitude that would provide points of spiritual contact. When I was in Mongolia, mothers who, following tradition, kept their babies indoors for a month after birth, would come to me with blind babies whose sight could have been preserved if a neighbour had known how to cleanse their eyes.

T. C.

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A plea for evangelistic itineration.

The Missionary as a Personal Worker

F. O. Gardner

THERE is an urgent demand for personal witnessing on the part of the missionary to the people who come under his influence. The necessity for personal visitation and ministry among the natives, in their own compounds and homes, cannot be too strongly emphasized in these days of centralization and departmentalization. So often, because of pressure of mission or station duties, district work is apt to be cramped out or be left entirely to native workers.

It has been said that the best way to reach the African is through the African. That is true, but only to a certain extent. A lot depends on the thing to be conveyed and the means available to convey it. It should not be assumed that the missionary must withdraw from village work in the belief that the African can do it better. There is a need for the missionary's services in the villages. The district must be visited for evangelistic and pastoral purposes, at least, to say nothing of intimate and constant contact with the people generally. Where an established work exists visitation is essential ; bush-schools need to be examined, enquirers questioned, backsliders and delinquent church-members sought out, teachers and believers strengthened. Personal interest should be shown in the local people by visiting them, and, if possible making some brief stay among them.

It is readily admitted that there must be a centre from which all local and district activity may be directed. The average mission-station fulfils such a function, and the traditional approaches of evangelism—educational, medical, social and industrial—are made from this point. Too often, however, these approaches monopolize the missionary's time and energies and keep him on the station, with the result that district work is neglected and itinerating witness almost nil as far as the personal ministrations of the missionary are concerned.

WE are in danger of becoming too much the professional missionary—the missionary administrator, the missionary educator, the missionary doctor, the missionary agriculturist, and so on, to the detriment of our primary occupation, that of the missionary evangelist. We need to be aware of over-emphasizing side-lines or avenues of approach lest we fail in our original and main mission and omit to pursue a more daring policy of speedy and widespread Gospel propagation.

Pleasant and useful stations are desirable, but we need to watch that we do not get so dug in that we cannot leave them. Station life with its departmental work, orderly routine, comparatively congenial and comfortable surroundings—tends to draw us and keep us there. Even natives living on or near the station seem to experience the same thing, and it is only natural that they should prefer the pleasant and orderly surroundings of a well-equipped mission-station, with its schools

and workshops, free medical attention and instruction in improved housing, hygiene and agriculture. Added to this there is a regular food supply and no serious demand is made upon them from outside. Are we not in danger of pandering to this natural tendency rather than obeying the spiritual urge which would have us out and about, as well as in and around? Many with whom I have discussed this matter have acknowledged how liable they are to be taken up with this and that on the station when they would rather have spent time in district and personal witnessing.

SOME places and peoples are fortunate if visited even once annually, and even then the visit is a fleeting one. Where there is no organized work in the villages it is the missionary's duty to go out and start things going by means of itinerant evangelism. Then, when the nucleus of a work is begun, visitation must be maintained in order to engage in pastoral work, feeding, strengthening and guiding the small Churches and isolated members of the flock here and there.

The example shown by the itinerating missionary is also advantageous to the native workers. Many teachers and elders are not very missionary-minded, and they need to be shown and stimulated into thinking and caring for those beyond their own confines. Therefore regular visitation and itineration should be made as often as possible; one visit each term, or even each year, is hardly enough.

Some who are anxious and keen to get out on the road are so tied up on the station that they are prevented from giving expression to such an evangelistic urge. And as our numbers get more restricted, and the work of the Church more organized, thus demanding more careful local attention, the problem of getting out into the district becomes more acute. Not all are inclined or suited for itineration. District work is arduous and lonely, with constant changes, and not much quiet or privacy.

Certain factors are essential, such as knowing well the vernacular; being prepared to put up with the exigencies of road travel and work, and a willingness to mix with the natives and share something of their village and home life.

THERE is a great thrill attached to going out on the road. Knowledge of native life and language can be vastly improved by such direct contact with the people in their own homes. They are not slow to appreciate the expression of personal interest shown by staying in their midst. The work and life of the Church and schools in the district benefit by such visitation. Furthermore, district work offers abundant scope to our primary occupation of evangelism.

The district is important, every bit as important as the station. Both must be served with equal consideration.

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FOR 80 years The Salvation Army has been in action against sin, vice, ignorance and need. To-day hundreds of thousands of voluntary workers guided by 28,000 Salvation Army Officers are preaching the Gospel in 102 languages. Medical, educational and social work is carried on in 97 countries.

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The service of The Salvation Army is needed more than ever in the world to-day. New calls are constantly being made upon it. Your help is needed in the fight against evil and want. Please remember The Salvation Army in your prayers and by any gifts of service or money which you are able to give.

GENERAL ALBERT ORSBORN, C.B.E.,
101, *Queen Victoria Street, London, E.C.*4

Serving - 'Where there's need' always!

ISRAEL SAYS

"MY DAYS ARE SPENT WITHOUT HOPE"
"THERE IS NO HOPE"

But we declare to them of Liverpool, Manchester, Leeds, London, and Haifa

"THE LORD WILL BE THE HOPE OF HIS PEOPLE AND THE STRENGTH OF THE CHILDREN OF ISRAEL"

and many believe !

BRITISH JEWS SOCIETY

(BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS)

7, Great James Street, Bedford Row, London, W.C.1

Treasurer: E. H. PHILCOX
President: A. LINDSAY GLEGG, Esq., J.P.
General Secretary: REV. ARTHUR G. PARRY

One in Twenty responds

What of the other 19?

ONLY one Londoner in every twenty attends God's House. If the people will not come to hear the Gospel, our plain duty is to take it to them. This the London City Mission is doing. Last year over 800,000 visits were paid to London homes by the evangelists of this great Society, for which £60,000 is needed annually to maintain the work.

LONDON CITY MISSION

5, ST. ANDREW STREET, LONDON, E.C.4

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THE MOVEMENT FOR WORLD EVANGELIZATION

includes in its world-wide activities:

"LIFE WITH A PURPOSE" CAMPAIGNS

which are being held in Great Britain and the Empire, resulting in thousands of conversions, and we are being most urgently pressed to extend them at home and abroad, which will be gladly done if support is forthcoming. At present our evangelists are at work in Great Britain, Australia and New Zealand. Special attention is given to follow-up work.

ST. LUKE'S COLLEGE

is doing the important work of preparing men for service as "Ambassadors for Christ" at home and abroad. Many possible students are spiritually equipped but have not the necessary financial means. Will you subsidize a student's fees? In addition to its residential work St. Luke's has 7 Correspondence Courses. For details write to the Registrar.

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formed for the purpose of speeding up the task of spreading the Gospel Message and assisting in Mildmay's unique work of survey.

Let us cut down the great amount of time and money wasted in slow and tedious methods of transport.

This can be done by the use of aeroplanes and seaplanes flown by Christian Missionary Pilots as is now being done on a very limited scale, with marked success.

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The radio can speed its message around the world in less than a seventh of a second and "closed doors" are no barrier to wireless waves. "The Voice of the Andes" Broadcasting Station, which we represent, is already transmitting the Gospel Message continually to many lands. We want 30 more transmitting stations in various parts of the world, "My Word shall not return unto Me void. . . ." Will you help to spread the "Good Tidings"?

Please send your gift to:

DR. COCHRANE, President, Mildmay Movement,
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AN EMPIRE RESPONSIBILITY!!

In the King's Overseas Dominions are more than TWO MILLION LEPERS, of whom it is, so far, only possible to care for a small number; the remainder are quite unaided.

HELP US THEN TO HELP THE HELPLESS!!

Sufferers in the early stages can be cured; relief can always be given to the others. We depend on legacies and subscriptions to carry on our work. Funds are required for Doctors, Nurses, and Lay Workers and further scientific research.

BRITISH EMPIRE LEPROSY RELIEF ASSN.

(Working in co-operation with Toc H)

Patron: H.M. THE KING

167 VICTORIA STREET, S.W.1.

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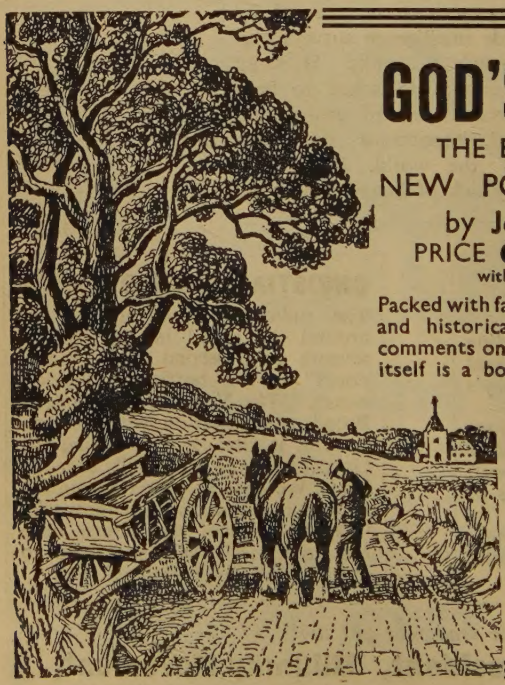

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